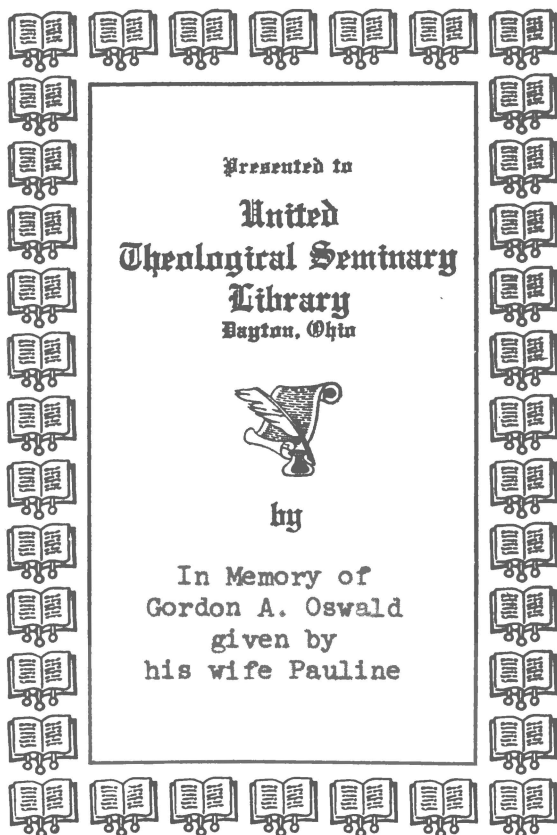


BIBLE STUDIES

A. E. DUNNING, D.D.

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BIBLE STUDIES

FOR

BIBLE STUDENTS, SUNDAY-SCHOOL TEACHERS, NORMAL
CLASSES, AND ASSEMBLIES

BY

A. E. DUNNING, D.D.

UNITED THEOLOGICAL
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EDITOR'S NOTE.

By special arrangement between the publisher and author and the Publishing House of the Methodist Episcopal Church, South, this book is made part of the "Bible Teachers' Study Circle," and is issued uniformly with the other books of the Circle. The author, Rev. A. E. Dunning, D.D., is Secretary of the International Lesson Committee, and is easily among the foremost of our American Sunday-school leaders and writers. The book is the best of its kind in current literature, and is widely known and used in our own and foreign countries. It gives, as no other small book does, the larger, comprehensive view of the Bible so greatly needed by Sunday-school teachers. In clearness of statement, selection and treatment of topics, and suggestiveness to students, the book exhibits the skill of a master. As one of the books of our training course, or as part of the teacher's permanent library, it is invaluable.

It belongs, with Dr. Cunyningham's "History of Sunday-Schools" and Dr. Hamill's "Sunday-School Teacher" to the first year or first course of the *Bible Teachers' Study Circle* of the M. E. Church, South.

THE BIBLE TEACHERS' STUDY CIRCLE.

Shall the work of Sunday-school teaching be, as it has been in so large a degree, a haphazard matter, or shall it be a great life work?

Under the present order of religious education, in which almost the whole task of Bible instruction has been turned over to the Sunday-school, the work of the Sunday-school teacher has become magnified beyond anything dreamed of in the beginning of the modern Sunday-school movement. It has come to stand alongside the ministry of the gospel preacher.

In view of this it is easy to see that the vast obligations which it involves cannot be discharged without some degree of social equipment. There are at least three things about which the Sunday-school teacher needs to be thoroughly informed. These are: the history, aims, and methods of the great movement of which he is a part; the Bible as the text-book of his school; and the doctrines, polity, and working plans of his Church.

In harmony with this thought, the General Sunday-School Board at its annual meeting in May, 1901, arranged for the organization and equipment of a Bible Teachers' Study Circle, to embrace, if possible, all the Sunday-school teachers and many of the advanced Bible pupils of our Church.

It was evident to the Sunday-School Board that a work of such magnitude and importance as has been outlined above would demand the supervision of a very able and ex-

perienced leader. The Board has accordingly secured for this work Prof. H. M. Hamill, D.D., a man of international reputation as a teacher and trainer of teachers. Dr. Hamill, who has been for many years the Field Secretary of the International Sunday-School Convention, is a native of Alabama, a graduate of a Southern college, and resigned the high position mentioned to devote his entire time to the training work of our Sunday-School Department.

With the organization of the local Circle, each superintendent will come into direct communication with Dr. Hamill touching all matters pertaining to this work. Dr. Hamill's official position is that of Superintendent of Training Work, and his office is in the Publishing House, Nashville, Tenn.

The purpose of the Study Circle is the better equipment of the Sunday-school officers, teachers, and older scholars of our Church.

Its course of study consists of nine carefully chosen books, arranged in three successive parts, with written examination upon each part of the course, a certificate of completion of each part in order, and a final full-course diploma from the Sunday-School Department of the Methodist Episcopal Church, South.

Every Southern Methodist Sunday-school is urged to form a local Circle among its officers, teachers, and older scholars; to promptly report names of leader and members (with post office addresses) to Prof. Hamill for enrollment; to enter upon the study of the Circle books, and thus to become a part of this forward movement. Where a local Circle is not formed, any one desiring to take the study of the course will be enrolled upon notification to the office of the Superintendent.

The local Circle thus formed plans its work to suit its own convenience. It fixes its own plan of study, as to the time to be given to each part of the course, the date of examinations, and all other details of local work. Whenever ready for examination, it applies to the Superintendent of Training Work for necessary questions and instructions, and forwards to his office all examination papers for marking and issuance of certificates and diplomas.

No expense whatever will be incurred by the local Circle beyond the cost of the several books of the course. Part I., consisting of Cunyngham's "History of Sunday-Schools," Hamill's "Sunday-School Teacher," and Dunning's "Bible Studies," is now ready, and orders for these books should be addressed to Barbee & Smith, Agents, Publishing House of the M. E. Church, South, Nashville, Tenn. The price of the three books, cloth-bound, is \$1.00. All orders from a local Circle should be *in one inclosure*.

Please note that the *Sunday-School Magazine*, in its "Bible Teachers' Study Circle" department, gives each month the names of newly enrolled local Circles and all matters of interest to students.

JAMES ATKINS,

Sunday-School Editor and Chairman General S.S. Board.

Nashville, Tenn.

INTRODUCTION.

THESE lessons presuppose a knowledge of the land in which the revelations of God to men are made ; of the historic periods in which these revelations were successively given, with increasing distinctness and added meanings ; of the growth of the Bible from the first commanded record to the completion of the sixty-six books and their collection into one volume ; of the main facts in the history of this completed book to the Revised Version so recently offered to the public ; of the evidences by which we are assured that this book represents to us the character and thoughts of God and his plan of redemption ; and of a brief summary of its teachings.

These lessons also presuppose a knowledge of the rudiments of Sunday-school science ; of the history, nature, and objects of the Sunday-school ; its organization and management ; the qualifications of officers and teachers ; the principles and methods of teaching. In respect to progress in comprehending the laws which govern the communication of knowledge, past time is to this generation what the Old Testament is to the New, where in the compass of one lifetime, life and immortality, which had struggled for decades of centuries against the darkness of the ignorance and sinfulness of the race, were brought to light. No study is more fascinating, and none brings richer rewards than the study of minds in the light of these later discoveries, with a view to enlighten them with the truth revealed from heaven, and to bring them completely under its control. Such books as the

"Outlines" for the first courses of the Chautauqua Normal Union, "The Young Teacher," and "The Bible the Sunday-school Text-book," have made it possible for teachers of only ordinary education to pursue this study with success.

To those who have made some progress in the studies just mentioned these lessons are offered. They aim to present in brief outlines the obvious teachings of the Scriptures on the great subjects connected with redemption; to show the principles on which God has taught men, and the methods by which he has developed their minds and hearts to receive his truth.

No one can gain a knowledge of the will of God, or of his relations to those whom he has created, merely by learning a creed. Every truth has a history. God has revealed truth through human experience. Only so can men receive it. The progress of revelation is measured by the growth of human intelligence, and apprehension of it through obedience to the will of God. My aim has been to guide the student along the line of the history of the development of the great truths which make the sum of revealed religion, as this history is given in the Bible. For example, the doctrine of the kingdom of God was first introduced into the knowledge of men through God's command to them to obey the simplest directions given by him. The language in which the doctrine could be communicated was prepared by the special guidance of a chosen nation through the experiences of a theocracy, a monarchy, captivity, and restoration under foreign rule. The substance of the doctrine was taught by Jesus Christ, and illustrated by the experiences of the Christian Church; but it will not be perfectly understood till the kingdom is perfectly realized in the perfect obedience of all its members to their everlasting King.

Evidently, then, the value of these lessons will depend on the faithfulness with which the Bible is read in connection with their study. They require that it should be read from Genesis to Revelation for the purpose of tracing the growth of each of the great

doctrines which Christ taught. Only in this way can the student gain such a knowledge of any doctrine that he can teach it with confidence.

The International Lessons present each certain phases of doctrines or precepts, and invite the teacher to a microscopic examination of them; but a comprehensive knowledge of the Bible is essential to the effective teaching of any part of it. To present any religious truth with power, we need to know its place and design in the scheme of redemption, the steps that led to its unfolding, and the results that flow from it in history. The teacher whose knowledge is weak in these respects is a weak teacher. If he only knows just enough to fill the thirty or forty minutes allotted to the lesson, his pupils will discover it in the first ten minutes. When the force of the reservoir of his knowledge ceases to press, he begins to falter and grow uncertain and his pupils lose their interest. The object of these lessons is not to add to the burdens of the teacher, but to increase his pleasure and power in teaching. When once he has begun to apprehend the development of truth in its historical relations, every lesson prepared for his class will fall into its proper place in the furnishing of his mind, and add to his comprehensive knowledge of the Bible.

I have ventured to hope that these lessons might be useful to young ministers, especially to those who have not had the advantages of the college or the seminary. Many such are finding their way into pulpits, especially in the newer sections of our country: and I have frequent requests to suggest for them a brief course of reading, or at least some book which will present an outline of the truths they should preach. These lessons, I hope, will measurably meet their want; and with the books suggested in the footnotes will furnish such reading as will equip them for their work, which is in some respects more difficult than in the older fields, mainly occupied by men of more thorough professional training.

My conviction is constantly strengthened that a course of theo-

logical study should begin with the life of Christ instead of with natural theology. The facts of his life on earth should be first understood ; then his teachings ; then the doctrines which are the consequences of his life and teachings ; then the history which introduced his life and made it possible for his teachings to be understood ; then their working in the experience of the church and their effect on the world. Such a course of training for ministers, repeated by them with candidates for church membership, would help much to avoid controversies which periodically rise, disturb the church, and temporarily disappear only to give place to others. It is proper, then, at least to urge teachers and ministers who have never had the opportunity to follow the usual course of study in theological seminaries, to begin with the life of Christ, and from that point to enlarge their sphere of knowledge in history and doctrine. So strongly have I felt the advantage of this method that I should have rearranged this course of lessons had not Christ and his redemption been evidently from the beginning the subject of them all.

I have made no attempt, in these outlines, to be original. I have freely used the thoughts, and sometimes the expressions, of others, though I have aimed to give them due credit by references to their books. I have simply sought, by whatever aid I could secure, to present, in clear and simple language and in appropriate order, the facts, definitions, and truths which the teacher needs to have in mind in order to obey the Saviour's command to "Teach all nations . . . teaching them to observe all things whatsoever I have commanded you."

I ought, however, especially to acknowledge the help I have received from the appendix to the "Primer of Christian Evidence," and from a series of articles by E. S. Gregory, D.D., published some time since in the *New York Observer*; also from Bernard's "Progress of Doctrine in the New Testament," and Dr. J. P. Thompson's "Theology of Christ."

I can not fully express my acknowledgments to those whom I

have had the privilege of leading through these lessons in different cities and Summer Assemblies, whose earnest coöperation and words of encouragement have made study a pleasure, and kindled new hope for the speedy consummation of the kingdom of God. My prayer is that the God and Father of our Lord Jesus Christ, the Father of Glory, may give unto us the spirit of wisdom and revelation in the knowledge of him, and that we may so teach men as to present every one perfect in Christ Jesus.

A. E. DUNNING.

☼ BIBLE * STUDIES. ☼

OUTLINE NORMAL LESSONS.

NO. I.

THE OLD TESTAMENT AS A PREPARATION FOR THE CHURCH.

THE DIVINE RELIGION GIVEN TO MAN.

The first five books of the Bible, called the Pentateuch, are an account of the first giving of the only divine religion to man. The object in giving this religion to man was to secure his redemption.

I.—Five steps are included in giving the divine religion to man.

1. The **Creation of the Universe** — the **Sphere** of redemption. Gen. i, 1.
2. The **Creation of Man** — the **Subject** of redemption. Gen. i, 27.
3. The first **Revelation of God** — the **Starting Point** of redemption.
4. The **Covenant** between God and man — the **Organization** of redemption.
5. The **Chosen Nation** — the **Repository** of redemption.

II.—There are five first steps in God's revelation of himself to man:

- | | |
|--|--------------------------|
| 1. As Creator . Gen. i, 27. | } Obedience Claimed. |
| 2. As Provider . Gen. i, 29. | |
| 3. As Lawgiver . Obedience Tested. | |
| 4. As Judge . { Obedience Rewarded. | { Disobedience Punished. |
| | |
| 5. As Merciful Father . Restoration Promised. | |

III.—There are five steps recorded toward forming the chosen nation. These appear at first to be abortive attempts to renew and perfect relations between man and God: but closer study shows that they are steps in the divine plan to give to man the knowledge of God and His redemption.

1. **Adam** is created in the image of God: but through temptation falls into condemnation and ruin. His condition calls forth the first revelation of **Divine Compassion**. A Deliverer is promised who shall bruise the tempter's head.

2. **Abel**, the son of Adam, turns to God, and offers acceptable sacrifice. The account of his act shows that God is pleased to hold **Communion** with man. Abel is fitted to become the father of a holy nation: but he is killed by his elder brother.

3. **Seth** is born as an *appointed seed* instead of Abel. His offspring follow after God, and call themselves by his name (Gen. iv, 26, margin). Here first appears a **Praying People**, the beginning of a holy nation having relations with God. But this holy generation is corrupted by the worldly generation with whom they marry, the descendants of Cain, and again the attempt to begin a godly nation is apparently overthrown. They are all destroyed by the flood except one family.

4. **Noah** is preserved because he is faithful to God: and his family with him. A new relation now appears between God and man, a **Covenant** established with sacrifice. (Gen. ix, 8-17.) But this people also become corrupted and worship idols. Josh. xxiv, 2. (Stanley's Jewish Church, i, 18.)

The beginnings of worldly nations are recorded in the Bible merely as incidents, to illustrate the fact that the only true value of the history is its movement toward redemption. Babel is mentioned as an attempt at unity without God, which, like all such attempts, ends in confusion.

5. **Abraham** is chosen out of this corrupted people to be the father of a nation to whom the divine religion is specially intrusted. (Gen. xii, 2, 3.) He is summoned by God to go out into a strange country and found a nation. He obeys. He is called the Hebrew, the man who crossed the river-flood. The covenant with him becomes a **Promise that his Offspring shall be the Chosen Nation**. (Stanley's Jewish Church, i, 3 ff.)

IV.—The five first principles in organizing the chosen nation begin to appear with this movement of Abraham in emigrating to an unknown country.

1. He was a Bedouin Arab and his descendants still wear in form and features the likeness of the godless, grasping Arabs of the desert. One thing, the religious **Faith** which began to be developed in them by the call of Abra-

ham their ancestor made them the spiritual fathers of European religion and civilization. (Stanley's Jewish Church, i: 13.)

2. God commands and leads Abraham to a **Separation from the World**: a place, a family, a prophecy, a destiny for himself. He keeps constantly distinct from the worldly generation such as corrupted the godly generations before him, will have no intermarriages between his race and theirs: will not even take the gift of a sepulchre from them. (Gen. xxiii, 5 ff.) His distinction is that he is a friend of God: and not as he would be regarded in heathen nations, a god. Yet the incident concerning Melchizedek is interjected, showing that the kingdom of God was not then confined to any one family or race, nor ever can be. (Gen. xiv, 18-24.) Such facts as this taught men principles of broadest and deepest significance, which exerted an increasingly powerful influence. From such facts the apostles were taught that "God hath made of one blood all nations of men for to dwell on all the face of the earth;" and, "In every nation he that feareth him, and worketh righteousness, is accepted with him."

3. God enters into a **Covenant** with Abraham, repeatedly renewed, confirmed by sacrifice, made clearer by prophetic visions. This covenant develops mutual and peculiar obligations between God and a chosen **Person**.

4. God provides for an enlargement of the covenant with Jacob and his sons. It is no longer confined to one man. It is repeated with Israel as a **Family**, which is to become a nation. Genesis, the Book of Origins, covers a period of at least twenty-five hundred years, and we have as the result of all this history only one family. All the rest is incidental. But we have a most sublime promise for the whole world. (See The Great Argument, by W. H. Thompson, p. 58.) The chosen nation, as disclosed in the family of Israel, has a visible beginning in Genesis. That is the foreshadowing of the Jewish Church, through which the principles of the divine religion are to be spread through the world. This family is the seed from which the perpetual kingdom is to grow: indestructible because of the purpose of the covenant. (Great Argument, p. 96.)

5. The **Organization of the Church** is effected by setting apart the chosen people as a nation by themselves. The record of this is given in the three books of the Bible following Genesis.

Three chief steps in this organization are described in the book of Exodus.

1. Moses, the **Leader** for the people, is prepared, called, and guided to his work.

2. They are led out from Egypt. This is called the **Exodus**.

3. They are conducted to Sinai and the **Law** is given to them, the principles of the *Covenant Code*. This law is expanded in the three remaining books of the Pentateuch. But in the book of Exodus we find:—

(a) The foundation of the **Moral Law** as revealing righteousness and sin—the ten commandments.

(b) Of **Ceremonial Law** as revealing redemption from sin and its consequences.

(c) Of **Civil Law** as cementing together a nation which would furnish a place of safety for the development of the divine religion, embracing rules for society such as would bring into being and maintain a safe repository for the religion of redemption. But the commandments are the central law, the conditions of the covenant between God and his people. All the rest is auxiliary. The tablets on which the law was written are the "Tables of the Covenant," the ark in which they are contained is the "Ark of the Covenant." See Ex. ix, 4-8; xxxi, 18. The records of the nation are the "Book of the Covenant."

In the book of Leviticus, the organization of the Church is extended by furnishing the *Priest Code*, or law of religious worship, the ritual of salvation. It is of temporary authority because foreshadowing and teaching of something better. This book teaches the first principles of communion with God; mainly by visible objects.

The Law of Sacrifices reveals the *means* of approach to God and reconciliation with him.

The Law of Purifications declares the *conditions* of approach to God and reconciliation with him.

The Law of the Priesthood discloses the *agencies* of approach to God and reconciliation with him.

The Law of the Festivals makes known the *great occasions* of approach to God and reconciliation with him.

The book of Numbers represents the organization of the people into a civil and political society which will be a safe repository for the religion of redemption: the *Civil Code*. **The First Numbering** was the political organization of the generation that had just come from Sinai. **The Second Numbering**, thirty-eight years later, was the political organization of the generation that was to enter the promised land. The object of this record, and of the wars, is to show the training of the chosen people by Jehovah for his great purpose.

The book of Deuteronomy presents in comprehensive **Review** the principles of the Covenant Code (Ex.), the Priest Code (Lev.), and the Civil Code (Num.), differing somewhat in form because of the years of progress already made since the laws were given and because of the new outlook into the future. It renews the divine covenant and law in the preparation of the people for the divine rule in Canaan.

The historical steps thus reviewed may be arranged as follows:—

1. The **Leader** called and prepared.
2. The **Exodus** from Egypt.
3. The march to Sinai and the giving of the **Law**.
4. The **Priesthood** appointed.
5. The **Tabernacle**, with the Ark, set up.
6. The **Sacrifices** arranged.
7. The **Approach** to Canaan.
8. The **Retreat** and 38 years' wandering.
9. The advance to **Jordan**.
10. The **Conquest** of Canaan. [This last step is of course anticipated.]

BLACKBOARD OUTLINE.

I. THE DIVINE RELIGION GIVEN TO MAN. OBJECT: REDEMPTION.

| 5 Steps in giving the Divine Religion. | 5 First Steps in Revelation. | 5 Steps Toward a Nation. | 5 Steps in Founding a Nation. | |
|--|---|---|-----------------------------------|------|
| C. U. S. } C. M. S. } R. S. P. } R. C. O. } C. N. R. } | God as C. } P. } O. C. L. } O. T. J. } O. R. D. P. M. F. } R. P. | A.—D. C. A.—C. S.—P. P. N.—C. A.—P. | F. S. C. F. O. | Gen. |
| Organization of the Church. | Leader. Exodus. Law. | Law. { Moral. Ceremonial. Civil. | { Priesthood. Tabernacle and Ark. | Ex. |

Ceremonial Law Expanded. { Law of S. Law of P. Law of Pr. Law of F. Lev. || Civil Law Expanded. { First Numbering. Second " Num.
 Review. Deut.

DIRECTIONS FOR TEACHING.

1 Draw on a blackboard five columns. Place the subject of the lesson at the top, and explain it. Then place in the first column the heading "Five steps in giving the Divine Religion." As each step is explained, write its initials and finally denote by bracket that they are all connected with the great object, Redemption. Drill the class on these steps till all can repeat them.

2. Take the third step in the first column and expand it as indicated in the second column. Treat the third and fourth columns in a similar way. Drill the class in these points as covering the book of Genesis.

3. Write on the board the fifth step in the fourth column; then as each new point is clearly understood, write it down; and when the outline of the book of Exodus is completed, drill the class on it. Treat all the books in the same way, drilling the class on the main points after the outline has been erased from the board.

LESSON I. SECOND PART.

In this lesson we have reviewed God's first teaching of the human race. His object was to teach these beginners, and the world through them, the meaning of redemption. From his treatment of this primary class in the study of the only divine religion, we learn important principles in teaching divine truth.

1. God taught only simple **Fundamental Facts to Beginners**. His object was always to make known and secure redemption to men: but he did not at first announce the deepest meanings of redemption. By imparting the simplest facts, he prepared them to understand profounder truths.

We must adapt our teaching to the degree of spiritual intelligence of our pupils, always aiming to prepare them to receive truths more difficult to understand. First, **Facts**; then **Consequences** following them: then **Laws and Principles**; all relating to **God our Father**—this is the process of teaching unfolded in the Bible.

2. God taught only a **Little truth at a Time**. The process of making known the truth is hindered (1) by want of capacity in learners; (2) by want of light in surrounding circumstances; (3) by sin; (4) by want of power and wisdom in human teachers. Teaching requires time. See how long God took to bring his pupils to the point where he could give them the ten commandments. The book of Genesis covers at least twenty-five hundred years. No teacher can accomplish all he wishes. But the true teacher is in his work joined with God whose plan of communicating truth to the race is made with full knowledge of their capacities and needs, and of the truth to be taught. **Be Patient, Persistent, Prayerful.**

3. God taught **Truth** by connecting it with **Experience**. For example, his first lesson to man was concerning the meaning of the Sabbath: not by giving him the fourth commandment, but by instituting in his own act and example, the period of rest. When men had learned to realize something of its physical and spiritual value, and to feel the need of it, he wrote its law on a tablet of stone: "Remember that thou keep holy the Sabbath day." Rest and holiness were the first lessons connected with it. When the spiritual natures of his people had more fully developed, he set on it the meanings of worship,

spiritual joy, redemption, resurrection, immortality. But ages passed before these higher meanings could be received.

His next lesson was on the home: not beginning with the seventh and fifth commandments, but with putting one man and one woman into a garden, and giving them joys, duties, responsibilities to share together: then trials together: then children. As the race grew able to bear it, he taught them through these experiences their relations to society, and to him as their Father—love, forgiveness, care, honor, the church, heaven the city of God. By these steps he made experience instruct conscience, guide conduct, and develop character.

We must teach, first, truths connected with experiences which pupils are already passing through. We must not get discouraged or angry because they are not interested in spiritual truths which have absorbed us: nor condemn them for their ignorance. These things destroy the power of teaching.

By studying our pupils we must find out what spiritual truths they are ready to receive, and plan our lessons accordingly. Only the teacher himself can grade the lessons for his own class.

4. God made much use of **Object Lessons** in teaching. The tree of knowledge of good and evil; the cherubim with the flaming sword; the ritual, with its priests, tabernacle, and ark,—all these things were simple facts, and to many they were little more. But God taught these things, and made them signify spiritual truths as his pupils were ready to understand them.

Use object lessons, and do not try to convey by them deeper meanings than your scholars can comprehend. Teach the material facts of the gospel, and stop short, when it seems best, of what you know. Don't let yourself be drawn into too much spiritualizing with young children.

5. God made much use of **Reviews**. The first five books of the Bible are the record of the first giving of the divine religion to men. But the fifth book is mainly a review, in detail, of what had been already given, adapted to the changed circumstances of the scholars. Though the Bible is so small, God used **all** this space for review.

Keep the same truths of the gospel always in mind; do not be afraid to go over them often, and to base every advance on what has gone before.

BLACKBOARD OUTLINE.

GOD'S PRINCIPLES OF TEACHING.

| | | | | | | | | |
|-----------------------------|---|------|--|---|------------------|------------------------|-------|---------|
| F. F. B. f. c. l & p. | } | G F. | L. T. $\begin{matrix} 1 \\ 2 \\ 3 \\ 4 \end{matrix}$ | } | H P ³ | $\overline{\text{Tx}}$ | O. L. | Review. |
|-----------------------------|---|------|--|---|------------------|------------------------|-------|---------|

DIRECTIONS FOR TEACHING.

1. Announce the first principle, explain and illustrate it, writing on the blackboard the three letters standing for Fundamental Facts for Beginners. Then show the biblical law of progress in teaching from facts to consequences, unfolding laws and principles; write the letters representing these one under the other. Then explain how all are related to God our Father, placing G. F. after the bracket.

2. Make L. T. represent the principle — A Little Truth at a Time. Let the figures 1 to 4 represent the Hindrances to truth, and P₃ the three things by which the hindrances are to be overcome. The other characters explain themselves. Drill the class on all these points.

QUESTIONS FOR EXAMINATION.

1. What was the object of giving the only divine religion to man?
2. Name in full the five steps in first giving this religion to men.
3. Name the five steps in God's first revelation of himself to men, and the consequence connected with them.
4. Name the five steps toward forming the chosen nation, and the advance connected with each.
5. Name the five principles on which the chosen nation was established.
6. Name the three first steps in organizing the church in the Wilderness.
7. Into what departments was the law of the church divided, and for what purposes?
8. Describe the ceremonial law and its object.
9. What was the object of the civil law?
10. What is the purpose of the Book of Deuteronomy?

1. What is the biblical law of progress in teaching?
2. What are the chief hindrances in teaching spiritual truth, and how are they overcome?
3. How can we best adapt truth to our pupils?
4. What is the place of object lessons in teaching spiritual truth?
5. What is the divine method of fixing truth permanently in the mind?

NOTES. — In connection with this lesson the student should read rapidly the first five books of the Old Testament. Many details, such as those concerning the construction of the tabernacle, the ritual, and the laws for purification, may be omitted. But the general outline of the history should be clearly in mind: and it would be well to write out an analysis of them.

In connection with this and the following lessons on the Old Testament the appendix to the "Primer of Christian Evidence," or "How to teach the Old Testament," should be carefully studied.

✻ BIBLE ✻ STUDIES. ✻

No. II.

THE OLD TESTAMENT AS A PREPARATION FOR THE CHURCH.

THE DEVELOPMENT OF THE DIVINE RELIGION IN THE LIFE OF THE CHOSEN PEOPLE.

The first lesson concluded with the approach of the Chosen People to the river Jordan as they were about to enter the Promised Land.

There are five steps in the development of the Divine Religion in their national life: three external,—The Theocracy, Monarchy, Dispersion and Restoration; two internal,—The Devotional Life, and the Spirit of Expectation.

I. The first form of national government under which the people were organized was a **Theocracy**. This word was invented by Josephus. It means, not a government by priests, but a government of the people by God directly, as opposed to a government by priests or kings. (Stanley's Jewish Church, i, 174.) The Theocracy presents a *sacred congregation, chosen and set apart, governed by an unseen, yet present and sovereign God*. This was the Ancient Church.

The development of the divine religion during the Theocracy is marked by five events, in three books. The book of *Joshua* records the introduction of the chosen nation into Canaan and its establishment there, the chief events of which are:—

1. The **Enemies** of Israel **Conquered**. The kings of the Southern tribes were destroyed at Makkedah (ch. x), and the kings of the Northern tribes at Merom (ch. xi).

2. The **Land** of Canaan is **Divided** among the twelve tribes, and its boundaries described. These events are auxiliary to the chief one, which is:—

3. The **Throne** of Jehovah, in the Tabernacle, **Established** at Shiloh. When these things are accomplished, Joshua gives his charge to the people, and dies.

4. In the book of *Judges*, the **Nation is Tested**, through judgments and deliverances by the Angel of the Covenant, of whom four manifestations are recorded, extending over three hundred years. These occurred at *Bochim* (ch. ii), where the people wept over their apostasy and offered sacrifice unto the Lord: at *Ophrah* (ch. vi), where, in answer to their cry, the Angel appeared to Gideon: at *Zorah* (ch. xiii), where the Angel announced to the mother of Samson the birth of her son: and at *Gibeah* (ch. xx), where, under the direction of the Lord, the tribe of Benjamin was nearly destroyed. This entire history is a record of sin, rebuke, punishment, and rescue. The nation finally proved itself unworthy of its theocratic government, and was left, because of its apostasy, in degrading subjection to the Philistines.

5. The book of *Ruth* furnishes an illustration of the purpose of God to extend his grace to all nations, in a **Heathen Admitted into the Covenant** to prepare for a race of kings: since the Theocracy was to fail because the people were found too carnal for such a spiritual control.

The Theocracy planted in the minds of the people some primary principles of the divine law and government. It taught them to realize the providential guidance of God: the wickedness and the punishment that would follow idolatry and licentiousness: that repentance would be responded to by mercy; and it vindicated the holiness of God. Especially it taught the people these five lessons: —

1. That God was able to **subdue their enemies**:
2. That he was able to fulfil his promises and **provide** for his people the **promised inheritance**:
3. That he was **enthroned** among them as **Sovereign** and **present God**:
4. That because God was their Sovereign and his promises were to all the nation, they were united together in a **common interest and destiny**:
5. That God **withdraws** his love and favor **from** those who are persistently **disobedient** to him, and that they lose the blessings he has bestowed.

II. After the failure of the Theocracy Israel became a **Monarchy**. Five facts characterize the development of the divine religion in the life of the chosen people during the Monarchy, of which the record is found in three double books. The books of *Samuel* record how God withdrew from the direct government of the nation, and left the people to be governed by kings

1. **David was the Founder of the Monarchy.** Saul was the first king, but he had no capital city, founded no royal family, is never mentioned in the Bible as one of a race of kings. But David was the head of a royal house. He captured Jerusalem and made it the seat of government. He became an imperial conqueror, and in him for the first time was fulfilled the promise made to Abraham, that the boundaries of the nation should extend from the borders

of Egypt to the Euphrates (Gen. xv, 18-21). He also determined the policy of the nation, formed for it a literature, and gave direction to its prophetic hopes. Under his rule, new ideas of the Church, as related to a kingdom, took form. When he planted the Ark in the centre of the royal city, Jerusalem, the tabernacle there foreshadowed

2. The glorious **Temple**, the **centre** of the sacrifice and worship of the nation. Connected with this centre of worship are the laws, the authority of the rulers, all great public events. God is the real king. His subjects are the kingdom. David is his servant.

3. The **Prophetic Order**, under David, sprang up beside the kingly, and became the **conscience** of the kingdom. It operated continually as a check on the government, and gave to the whole kingdom the character of the Church. The earliest prophet was Moses. The first School of the prophets was established by Samuel. But David was the first Prophet-king. (Stanley's Jewish Church, ii, 106.)

4. The two institutions, represented under one head in David's reign, by the palace and the temple, or the **State** and the **Church**, became more and more distinct after his death, though both are necessary to make the **constitution** of the monarchy. Two books are required for their development, running parallel in the order of time. The books of *Kings* record the political history of the kingdom, God's covenant care over the kings; especially the fulfilment of his promise to David in 2 Sam. vii, 12-16. This fulfilment is traced in the splendor of Solomon's reign, in the preservation of the Sacred City and Temple for his descendants, and in the exaltation of Jehoiakim above the other kings in Babylon, the account of which concludes the book. The books of *Chronicles* record the ecclesiastical history of the kingdom, God's covenant care over his chosen people: especially the events connected with the temple worship and the Levitical service. They record the preparation for the establishment of the Temple system, and follow the history of Judah to the decree of Cyrus for the Restoration of the Temple, giving the great facts which were to kindle in the Jewish exiles, on their return, a more devoted interest in the worship of Jehovah.

5. But since, notwithstanding the influence of the Temple and the prophets, the rulers and the people revolted more and more against the laws and government of God, factions arose among them, resulting in the **Division** of the **Kingdom**, the beginning of its **downfall**. Ten tribes made Samaria their capital, while Judah retained Jerusalem, the priesthood, and the Temple. The greatest prophets appear as the ministers of the Northern kingdom. But the people of both sections grew worse and worse, till the monarchy, like the theocracy, was found wanting and destroyed,

Through this apparent failure the great ideas of the divine religion, which are the basis of the Church, continue to be more clearly wrought out in promises, warnings, and prophecies. Five steps are especially to be noted:—

1. The ten **commandments** were **confirmed** by experience as the basis of morality in the Church and State.

2. The character of **God** as Sovereign and as **Deliverer** was more plainly revealed. The revelation which he had made of himself to Moses, "The Lord, the Lord God, merciful and gracious" (Ex. xxxiv, 6) was expanded through the experiences of the kingdom, till "Justice and Mercy," "Truth and Love," became the substance of the creed of the Jewish Church: a preparation for that higher revelation made by the Messiah, "Grace and Truth came by Jesus Christ."

3. The ideas of **sin, righteousness, judgment, and redemption**, as related to human character, stood forth more clearly on the background of the nation's struggles, victories, defeats, and final destruction.

4. A new order of ministers arose, the **Prophets**, always henceforth to be identified with the Church.

5. The expectation of a coming **Royal Messiah**, and a purified and restored Church, became a passion which fostered an intense patriotism.

III. The final history of the Jewish people includes their **Dispersion** in Captivity and their **Restoration**. Because they persisted in sin, God removed his throne from among his people. Five events are included in this period:—

1. The Jews to the East of the Jordan, then the rest of the **Ten Tribes** were conquered by the Assyrians and carried into **captivity**. Of these we have no further record (2 Kings xvii, 21-23).

2. **Judah** also became more and more corrupt till Jerusalem was **Captured** and destroyed by Nebuchadnezzar, and the people were hurried away to Babylon. Our knowledge of this period of captivity is mainly derived from the books of *Jeremiah*, *Ezekiel*, and *Daniel*, and from accounts in secular history. By this severe discipline the people were prepared to form a religious centre from which influences were to go forth to prepare the Jews and the world for the coming of Christ.

3. In the first part of the book of *Ezra* is recorded the **First Restoration** of Jerusalem by the captives under Zerubbabel, who returned under the decree of Cyrus. The temple was then rebuilt, and the *religious system re-established*, from which the world was to hear of its Redeemer.

4. The book of *Nehemiah* records the **Second Restoration**, the rebuilding of the walls of the city, and the *reorganization* of the *civil government* to protect the religious system—the Church.

The book of *Esther*, a fragment of the history of this period, is an account of the chosen people in captivity, out of their own land, under the providential care of God.

5. Then follows an **Interval without Record**, of more than four hundred years, including, as we learn from secular history, the following events:—

(a) The government of Judea by *Alexander the Great* and by his four generals after his death. With this period we include the reign of the Egyptian kings, the Ptolemies. 333–175 B.C.

(b) The rule of *Antiochus Epiphanes*. 175–165 B.C.

(c) The independence under the *Maccabees*. 165 B.C.

(d) The *agreement with Rome*. 162–70 B.C.

(e) The *submission to Rome*.

Thus the last effort to form a holy nation from the descendants of Abraham resulted, like its predecessors, in apparent failure, but really prepared the way, not for the temporary elevation of the Jew, but for the great object of giving the divine religion to men—the redemption of mankind.

Of the important results of the dispersion we mention five:—

1. The **Jews**, because of their aims, were **scattered**, with their religion, throughout the world.

2. The **Temple** service as the centre of religious influence, at Jerusalem, was still **maintained**.

3. A system of religious organization, the **Synagogues**, each related to the Temple and its worship, sprang up among the heathen nations where the Jews lived in exile. In these, prayer became a substitute for the morning and evening sacrifice: and the study of the books of the law, by the common people, became universal. They were translated into Greek, the Septuagint, and helped to spread the knowledge of Jehovah among other nations. (Stanley's *Jewish Church*, iii, 43, 167.)

4. They learned the unsatisfactory nature of temporal or national prosperity, and so were prepared to look to the dawn of a new religious dispensation, illumined by the coming **Messiah** as a **suffering Saviour**.

5. **Heathen religions**, with their many gods, **began to decay** before the influence of the Jewish worship of one God; and so the world began to be made ready for the new and Christian Church.

IV. With this historical or providential development of the divine religion among the chosen people is also to be traced its growth in their **Devotional Life**. This is to be studied in the six poetical books of the Old Testament, which present the embodiment of the Law in their hearts and convictions. The themes of Biblical poetry are the three great questions of all Science—

What is Man? what is God? what is the Universe in which they live and act?

There are three books of *Lyric Poetry* which belong to the **Emotions**, or the domain of devotional feeling. They aim to inspire and cultivate these feelings by meditations on God and his works, and on man as the offspring of God.

1. The book of *Psalms* presents views of creation, providence, redemption, in all their aspects: of God, his works, his law, and of man in the light of all these. It is the Hymnbook of the ages, the great training-book of the human heart. (Stanley's Jewish Church, ii, 157 ff.)

2. The subject of the *Song of Solomon* is Marriage, a divine institution. It is treated as a divinely chosen symbol of the relations between God and his people. Its theme is the domestic affections—the same which chiefly inspires the modern novel. It uses these affections to awaken in the believer, and in the Church, like affections toward God.

3. The book of *Lamentations* unfolds and brings home to the heart the lessons of God's chastisement in the fall of Jerusalem. Religious emotions are quickened by appeals to patriotism in a people with whom patriotism had grown to be an absorbing passion.

Through these songs of Creation, Providence, Redemption, of the most fascinating joys of Home, of the loftiest hopes and deepest sorrows of National life, through which is breathed the Spirit of God, a mighty influence was begun, and is still continued, in lifting the race toward Himself.

The three books of *Didactic Poetry* belong to the domain of **Reflection**. They present a firm basis of rational conviction for this development of devotional feeling. They state the philosophy of the religious life, and furnish divine answers to the three great questions. Their chief thesis is that *Wisdom is the only true Prosperity and Blessedness*.

1. The book of *Proverbs* presents this thesis in brief, current phrases, the results of observation and experience, showing that man's highest wisdom is to obey the law of God, and his greatest folly is to disobey it. These sentences are so formed as to attract and fix the attention and to plant themselves in the memory.

2. But to this great truth there are two apparent exceptions. On the one hand there appear to be men who strive to obey the law of God, yet who are not prosperous or happy. The book of *Job* presents in dramatic form the history of the best man of his time, who suffered the greatest possible adversity. In this book it is shown that no affliction from without can destroy the excellence of the character that obeys the law of God. Through all his experiences Job

maintains his integrity, and becomes increasingly worthy of the blessings that follow. The exception is proved to be only apparent. Wisdom is blessedness.

3. On the other hand there appear to be men who disobey the law of God, yet enjoy great prosperity. The book of *Ecclesiastes* presents the history of one with the greatest want of piety who is surrounded with the most abundant means of enjoyment. Solomon is placed on the loftiest throne, provided with all that heart can wish for testing the value of worldly and sinful pleasures. He finds them all vanity and vexation of spirit. His conclusion is, "Fear God and keep his commandments, for this is the whole of man." The exception is only apparent. Wisdom is blessedness.

V. A peculiar and increasingly prominent element in the life of the chosen people was developed by the prophets, a **Spirit of Expectation** of a coming leader and deliverer and a triumphant nation. This, though necessary to complete the account of the unfolding of the divine religion, more properly belongs with the lessons that follow on the Old Testament as a preparation for the Christ.

We have seen how God formed the principles of the divine religion through the outward and inner life of his chosen people, which became, as they were dispersed abroad, a fountain of spiritual life extending its blessings through the world, and preparing it for a new and more spiritual dispensation. These principles of the Church, as developed in the Old Testament, are represented by: (1) Faith in one God. (2) Separation from the World. (3) The Covenant, sealed by circumcision. (4) The Law, summed up in the Ten Commandments. (5) The Ritual—of Sacrifice and Worship. (6) The Theocracy. (7) The Monarchy. (8) The Temple. (9) The Devotional Life. (10) The Spirit of Expectation—of an Everlasting Kingdom and an Everlasting King.

PART II.

The development of the divine religion discloses important principles for the guidance of teachers.

1. God based his teaching on the idea of the **Communion** of the people, and of *all* the people, **with himself**. This truth, proclaimed by the Theocracy, is emphasized by the establishment of the Temple and its worship, by the events of the kingdom and the captivity, and especially by the Psalms and Prophecies. Through all the vicissitudes of the chosen nation, it is made more and more evident that their history is not that of an inspired book, or an inspired order, but of an inspired people. All the people had access to God through appointed means: and all were substantially on a plane of equality before him.

The teacher's success will depend on his truthfulness to that idea. His one aim must be to establish and perfect communion between each pupil and God. Every revealed truth is to be used for that end. He calls us, through history, experience, proclamation, and prophecy, to realize his constant presence as our Saviour and Lord.

2. God developed the **Devotional Sentiment** of his people in many ways. He fostered it by *memory*. The recital of facts in which he trained them was mingled with utterances of praise. Note the songs of Deborah and Moses, the Psalms, and many passages in the Prophecies. This peculiarly characterizes Hebrew teaching. All their national life deepened their devotion till on occasion it appears in divine grandeur. He quickened it by *hope*. They were always expecting greater things beyond, from God. (Read Ps. lxxii; Isa. lxi; Mic. iv.) He kindled it by *imagination*. He was always wrapped in mystery, yet close at hand. They could not enter the Holy of Holies, but they could not be in the Temple without being conscious that it contained the Holy of Holies. Providences were constantly occurring in which the unseen hand of God was evident, though they could not understand them. He strengthened it by their *surroundings*. He used rhythmic utterances, united song, musical instruments. He arranged culminating effects, as in the sacrifices, the dedication of the Temple, the Day of Atonement.

We must follow the divine example in teaching. Make the events by which the kingdom of God is developed impress the heart. Picture vividly truths which cannot be fully comprehended, as the Omnipotence, Omniscience, Holiness, of God. Kindle expectation by repeating his promises. Use wisely all visible accompaniments that will make the truth impressive. Remember that the devotional sentiment takes a wide range. But it is essentially joyous and free. The prevailing sentiment of the devotional Psalms is glad and exultant.

3. God made much use of the **Memories** of his pupils. He did not formulate abstract truths in the early ages of the race. He wrought deliverances, and taught men what he had done for them. He said: "Remember what God did for your fathers." "Teach them to your children." "Recite his deeds of old." (Deut. v, 6-9; Ps. lxxviii, 4-6; Ps. cii, 18.)

The age most favorable for committing words to memory is childhood; but all ages should be taught to rehearse the deeds of God as found in the Bible, in history, in their own lives. Call out testimonies of his providence, evidences of his care, mercy, wrath, love. Teach your pupils how to pray, in private, in the family, at church. Help the being of God to grow into their minds and affections, from thinking about what he has done.

4. God made much use of **Associations**, in teaching.

(a) With religious things: with the temple, the Sabbath, hours of prayer, sacrifices, festivals, sacred institutions. He taught the people to give for these, money, time, labor. Possessing these things, they had possessions in God.

We should teach the sacredness of places of worship, of holy days, of possessions in things set apart for holy uses. Being held responsible for the things of God, our pupils will come to realize that they are possessed by God.

(b) With secular things. Their associations in business and pleasure powerfully affected their lives. Their experiences God caused to be preserved in proverbs which the experiences of our pupils illustrate. We must make these proverbs principles to guide conduct.

(c) With nature. He made nature speak to his pupils of himself. He revealed himself with refulgent light through all second causes. Clouds were his chariot, thunder his voice, the earthquake his tread. We should speak of God as revealing himself through all the operations of his laws, and maintain his personality and presence in all the operations of nature.

BLACKBOARD OUTLINE.

II. DEVELOPMENT OF THE DIVINE RELIGION IN THE LIFE OF THE CHOSEN PEOPLE.

| Theocracy. | Monarchy. | Dis. and Res. | Dev. Life. | Spirit of Ex. |
|--|---|--|---------------------------|---------------|
| Josh. { E. C. L. D. T. E. | Sam. { D.-f. T.-cen. K'gs. { P. O.-con. S. C.-const. D. K.-d. | Jer. { T. T.-C. Ezek. { J.-C. Dan. { | E. { Ps. S. S. Lam. | |
| Jud. { N.T. Bo. Op Zo. Gi. | Chr. { 1. Com. Con.—2. God del.—3. S. r. j. r.—4 Pr.—5. Royal M. | Ezra. { 1st R.—rs. Neh. { 2d R.—cg. Esth. { | R. { Pr. J. Eccl. | |
| Ruth. H. A. C. 1. Sub. en.—2. Pr. prom. in.—3. Ent. Sov. pres.—4. Com. int. des.—5. Wi. dis. | | 1. R. { Al—Ant— M—A w R— S. to R. 1 J s—2 T m—3 S. pr 4 Suf. M—5 He re de. | | |

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Principles of Teaching, 1, Com.; 2, Dev. S. m-h-im-sur.; 3, Mem.; 4 A. rel. sec. nat.

TEST QUESTIONS.

What is the meaning of Theocracy?

Give a definition of the ancient Church.

What books contain the history of the Theocracy, and what were the chief events connected with it?

What five lessons did God teach his people through it?

What books contain the history of the Monarchy?

Why is David called the Founder of the Monarchy?

What religious and civil institutions gave to the Monarchy its peculiar character?

What further development of the divine religion in the life of the chosen people was secured through the Monarchy?

What was the last known fact connected with the history of the Ten Tribes?

To what place was Judah carried into captivity, and by whom?

What prophetic books give the history of the Captivity?

What event characterized the First Restoration, and by whom is it recorded?

What event characterized the Second Restoration, and by whom is it recorded?

What are the chief historical facts included between the end of the Old Testament and the beginning of the New Testament?

What was the condition and influence of the Chosen Nation as related to the divine religion at the close of the Old Testament?

Under what two forms is the devotional life of the chosen people developed in the Old Testament?

Name the three poetic books that belong to the domain of the Emotions, and give the characteristics of each.

What three poetic books belong to the domain of religious Reflection?

What is the thesis of the Book of Proverbs?

How and in what books are apparent exceptions to this thesis explained?

State ten great facts which represent fundamental principles of the Church.

What should be the teacher's aim, as illustrated by divine teaching?

How did God develop the devotional life of his people?

What chiefly characterizes the devotional sentiment in the Bible?

What use should we make of memory in teaching the Bible?

How did God teach his truth by means of the Associations of his people?

How are we to teach God's presence and power in common events of life and in nature?

✻ BIBLE ✻ STUDIES. ✻

NO. III.

THE OLD TESTAMENT AS A PREPARATION FOR CHRIST.

SACRIFICES AND TYPES.

GOLDEN TEXT. *He hath made known to us the mystery of his will . . . which he hath purposed in Christ, . . . that he might gather in one all things in Christ.* Eph. i: 9, 10.

In the Old Testament, the Christ is progressively revealed along four lines, namely: *Sacrifices, Types, The Kingdom, and The Prophets.*

SACRIFICES.

I. THEIR BEGINNING.

1. The **Source** from which Sacrifices sprang is uncertain. Some suppose that God appointed them and told Adam how to offer them. Others think the rite was prompted by human instinct to express feelings of gratitude and need of reconciliation with God; and that he elevated and refined it by his teaching till his people approached him acceptably through it. Whatever its origin, God has accepted and directed it, and so made it a part of his revelation to men.*

2. The **Earliest Recorded** Sacrifices are those offered by Cain and Abel. Gen. iv: 3-5.

3. The mention of the **Earliest** Sacrifices is not accompanied with any definite statement of their **meaning**. But from the history of heathen Sacrifices and of later sacrificial offerings by God's chosen people, we infer that they at first expressed thanksgiving for divine goodness, and an appeal for divine mercy; that is, a praying that evil might be removed or prevented. **They were an acknowledgment that man is separated from God, and that in some way it is necessary to remove the cause of separation.**

II. THEIR DEVELOPMENT.

1. We start with the meaning which at first appears in connection with them; **Thanksgiving for Divine Goodness, and an appeal for Divine Mercy.**

2. In the Sacrifices of Noah after the flood appears a **Covenant** or recognition of a bond between the worshiper and God. (Gen. viii: 20-22, and

* Smith's *Bible Dictionary*, article on Sacrifices. *Old and New Testaments in their Mutual Relations* (a valuable book), pp. **xxx. ff.**

ix: 17.) This covenant becomes more precious and personal as connected with the Sacrifices of Abraham, in token of his faith in the promise, and as a pledge that he would maintain the worship of God in his family. Compare **Gen. xiii: 18 and xv: 17-21 with Gen. xviii: 19.**

3. The idea of **Self-dedication** appears in these Sacrifices of Noah and Abraham, the covenant being the promise of God on the one hand, and on the other an expression of faith in him, and a pledge to obey and worship him. God thus early taught his people that spirit of consecration which was perfectly fulfilled only in Christ. These records, as Christ himself declares, point to him, and were a step in the preparation of men for his coming, though the idea of him had only begun to be formed in their minds. Compare Hebrews x: 5-10 ("in the volume of the book," that is, the book of Moses) with John v: 46.

But the idea of self-dedication stands forth with much greater clearness in the Sacrifice of Isaac. The heathen notion of Sacrifice was the expression of devotion to the deity by the offering of something precious. The prevalent conception of the time was that a father owned his children. They were regarded as part of himself. Therefore the act of Abraham in offering Isaac, through whom he believed the promise concerning his life was to be fulfilled, was the complete surrender of himself to God. In this offering the prophecy that Christ would offer himself for the race begins to take shape.*

4. The Passover, a peculiar form of Sacrifice, represented **Deliverance from Bondage** to the Egyptians **through blood**, and foreshadowed deliverance from the greater bondage of sin. Here first is distinctly presented the idea that becomes at last the dominant truth in the Bible—*Salvation from death by means of Sacrifice with blood.*† The Passover, and the yearly commemoration of it, were important steps in preparing men to apprehend and receive the Christ. 1 Cor. v: 7; John i: 29.

5. Soon after occurred the solemn service at Sinai, ratifying the covenant by means of blood shed and sprinkled upon the people for their cleansing from sin; showing that **Expiation for Sin through Sacrifice with blood** was necessary in order that they might enter into covenant with God. This was a distinct step in preparing men to apprehend and receive the Christ. Compare Ex. xxiv: 3-8 with Heb. ix: 18-28.

Up to this time, then, these steps appear in the historical development of the meaning of Sacrifice in the Old Testament: —

* Mozley's *Ruling Ideas in the Early Ages*, p. 79.

† The burnt-offerings of Job for his children (Job i: 5) and for his friends (xlii: 8) are expressions of desire for expiation for sin accompanied by repentance and prayer. This is an indication that the book of Job is not as ancient as was generally supposed.

1. Thanksgiving and Appeal to Divine Mercy.
2. Covenant for Protection and Promise with Appeal to Divine Mercy.
3. Self-dedication with Appeal to Divine Mercy.
4. Deliverance from Bondage through Divine Mercy.
5. Expiation for Sin through Divine Mercy.

The Mosaic Sacrifices which began with the Passover were expanded through the ritual of the Tabernacle into three forms which, in the order of time, appear as follows:—

1. *Burnt-offering*. Thanksgiving and Self-dedication. Lev. i.
2. *Peace-offering*. { Meal-offering.* Lev. ii. } Thanksgiving and consecra-
 { Peace-offering.† Lev. iii. } tion of gifts to God.
3. *Sin-offering*. { Sin-offering. Lev. iv. } Prayer for Pardon.
 { Trespass-offering.‡ Lev. v. }

To these we may add the *Incense*, a symbol of the intercession of the priest accompanying and making effective the prayer of the people.

The *Law*, when given, had an immediate and constantly increasing influence in determining the meaning of Sacrifice. The *moral* law, that is, the commandments, deepened the sense of sin. The *ceremonial* law described the character and methods of Sacrifice and defined its limits. As the law came to be more clearly understood, ideas of confession of sin and need of pardon entered more and more prominently into all the Sacrifices, till a new order was first established in the consecration of Aaron and his sons to the priesthood. (Lev. viii: 14 ff.) First, Moses brought the Sin-offering as a means of access to God; then the Burnt-offering, to denote their consecration to the service of God; then the Peace-offering, to express their thanksgiving and consecration of gifts. This order the week following was observed for all the people, and ratified by the descent of fire from heaven upon the Altar. (Lev. ix: 15-24.) From this time the Sacrifices were arranged as follows:—

1. The Sin-offering. Access to God.
2. The Burnt-offering. Consecration to God.
3. The Peace-offering. Communion with God.

* The Meal-offering was not properly a Sacrifice, but an expression of gratitude or praise. The most of it was used for food, not burned.

† The Peace-offering was the only one of which the people were permitted to eat the flesh. God was supposed to partake of this feast with the offerer and his friends, giving to their social festivities a religious character, and indicating the completeness of the reconciliation. The need of an atoning sacrifice in order to such communion with God is kept in view. The feelings of a true sacrificer are finely expressed in Ps. lxxvi: 13-20.

‡ The Trespass-offering was a variety of the Sin-offering, provided for transgressions which involved not only sin, but harm to another, whether to God in the things of his Sanctuary, or to a neighbor.

The Burnt-offering could only be offered after the Sin-offering had been accepted, and the Peace-offering became a subsidiary part of the Burnt-offering.

Thus, as God continued to teach his people, the Sin-offering became the chief element in Sacrifice. It assumed that a *Covenant* existed between God and man. It witnessed that sin was in man because that *Covenant* had been *broken* by him. The shedding of blood, the symbol of life, signified that the sinner *deserved death* for his sin, and that God through his mercy *accepted the Sacrifice* of the victim instead of the death of the sinner. God himself, in this service, first approaches man and appoints the way of reconciliation with him. This lesson of the Sin-offering, the chief of all which the Great Teacher would impress on man, though repeated daily, was yearly declared to the whole nation on the great Day of Atonement, with all the solemn accompaniments of the Ancient Ritual. (Lev. xvi.) Its meaning, as related to the coming Messiah, became more and more clear till the first introduction by John the Baptist of his disciples to Jesus, and the one which would most readily explain to them his character and mission was "Behold the Lamb of God which taketh away the sin of the world." John i: 29.

But when the Sin-offering had brought the sinner anew into covenant with God, then the Burnt-offering signified the devotion of the sacrificer, body and soul, to him. This also pointed to the Sinless One who offered himself in perfect obedience to God. Heb. x: 8-10.

Then the Peace-offering, a part of which was eaten by the sacrificer, came at last to signify the enjoyment of communion with God at his table. Heb. xiii: 15.

How, then, did the Sacrifices prepare the way for Christ?

1. They brought home to man the **consciousness of sin** as separating him from God and needing forgiveness.

2. They declared the **holiness of God** as set over against the sin of man.

3. They taught that man could gain access to God only through forgiveness of sin; and that **forgiveness** could be obtained only **through** an authorized **mediator**. The priest and not the worshiper must sprinkle the blood on the altar.

4. They taught that he who seeks forgiveness must himself bring the Sacrifice as a **personal offering**, and must live a life of obedience to God.

5. They taught that they were themselves insufficient, and that the **perfect Sacrifice** was yet to come when the seed of the woman should bruise the serpent's head. There is no meaning to the Sacrifices **except in the light of the Cross.***

* *Old and New Testaments in their Mutual Relations, 127 ff.*

So through the experiences of ages in the Sacrifices, God formed in men's minds those ideas of *atonement*, *consecration*, and *communion* with him which are perfectly revealed through Christ. The Sacrifices had vague and hidden meanings which could be fully made known only by Christ himself. But without their lessons Christ and his mission could not have been, and could not now be understood. From the beginning the necessity of Sacrifice and its meaning constantly became more clear, till under the shadow of the Cross the Jewish Passover and the Lord's Supper join in testifying to him who appointed both, as the Saviour of the world.

We must not teach the Sacrifices as they appeared to the devout Jew, but as illustrated by the prophets and interpreted in the New Testament. The old covenant has disappeared to give place to the new. Heb. viii: 13 and x: 11-14.

TYPES.

I. **Meaning.** A type is, in Scripture, a representation of something which is to come; "the exhibition, in an inferior form, of a truth, a principle, a law, which is revealed in a higher form in the Christian dispensation.* That which is foreshadowed as to come is the antitype. For example, the paschal lamb is a type of Christ. Christ himself is the antitype.

II. The chief **Object** of the use of types in the Old Testament was to form in the minds of the chosen people a true idea of the Christ who was to come, and so to prepare them to receive him. We study them to find how the true idea of the Christ was formed in men's minds.

III. **Principles** to guide the study of types.

1. *God's plan* in the revelation of his truth, as in the creation of the universe, is *characterized by unity*. He has a plan to accomplish in history. He orders events so that they will secure the fulfillment of his plan. History, therefore, foreshadows the future, because the same plan runs through all the past and all the future. "Events are types of events." We study them to gain clearer light on God's plan as partially revealed by what has already occurred. But in the Bible past events are so stated as to bring into prominence their likeness to events then future. (Eph. i: 10.) This unity of the Bible is one of its peculiar features, and a striking evidence of its divine origin. For example, as one walks along the city street at night a shadow falls at his feet and rapidly lengthens before him. He knows the shadow represents a person who is approaching. So the tabernacle is prepared to be a seat of the divine presence, and as such fulfilled its purpose for that time. But it was also a type of Christ, and foreshadowed his coming as God dwelling in human form. Compare Ex. xxv: 8, 9 with Heb. ix: 9-12.

*Dale's *Jewish Temple and Christian Church*, p. 162.

God sees in every event and in every person a relation to the great result which he is seeking through his plan. We cannot see all these relations. But a revelation has been given to enable men to see something of the divine plan—a revelation not only in words, but in lives, actions, and events. Christ saw the relations of these revelations in the Old Testament to himself, and taught his disciples how to see them. (Luke 24: 27.) We are to teach Christ through these relations so far as we can clearly discover them.

2. The same *truths* are found in the *Old Testament* which are more gloriously revealed in the *New Testament*. The fundamental truths of the Old Testament are:—

(a) There is *one God*. Compare Gen. xvii: 1 and Ex. vi: 3 with 1 Cor. viii: 5, 6.

(b) *God is holy*. Types—The Burning Bush, The Holy of Holies. Compare Ex. xv: 11 with Rev. xv: 3, 4.

(c) He *requires* that *man* should be *holy*. Type—The Ark and its history. Compare Lev. xix: 2; xx: 7 with 1 Pet. i: 16.

(d) *Man* has *sinned* and *needs* the *forgiveness* of God. Types—The Temple and its Services. Compare Ex. xix: 10–13 with Heb. xii: 18–24.

(e) *God forgives* man *because* of the *sufferings* of *another* in his behalf. Types—The Sacrifices, especially the Sin-offering.* Compare Isa. liii: 10, 11 with Matt. xx: 28; xxvi: 28; Rom. iii: 24.†

3. The *likeness* between the type and the antitype lies in the *truths* taught, and not in external resemblance. For example, the paschal lamb is a type of Christ because it secured deliverance from a terrible condition and a terrible danger by simple trust in God, following his directions. The sacrifice of life was a condition of deliverance, and each man who was to be saved must himself use the means provided. The same essential truths are taught in the type as in the antitype, and, therefore, the one helps to interpret the other.‡ The resemblance in scripture between a type and its antitype must have been designed, and the object of the type is to prepare the way for the antitype by teaching the same truth. But the type did not necessarily make known the antitype to those to whom it was given. It may have only helped to prepare their minds to understand the antitype.

4. *Events, persons, and characters* in the Old Testament, which, in the New Testament are declared to be *types*, we may use to explain the things which

* *Old and New Testaments in their Mutual Relations*, 222 ff.

† These types and references are mentioned as examples. The student should follow the subject by thorough examination, comparing the statements of the Old Testament with those of the New.

‡ *Old and New Testaments in their Mutual Relations*, 210 ff. Stanley's *Jewish Church* ii; Preface, xii–xvii.

they represent. Beyond this it is not ordinarily safe for the teacher to go. No doubt there are many types in the Old Testament, as there are many prophecies, not distinctly referred to in the New; but fanciful interpretations, unworthy the dignity of scripture, are so common in commentaries and expositions that the wise teacher will keep within the limits prescribed by this rule.

IV. A few Examples will illustrate the study of types as used to teach the chosen people of the coming of Christ.*

1. The Tabernacle.

2. The Sacrifices.

These have been explained above.

3. The Manna. Compare Ex. xvi: 14, 15 with John xi: 31-35 and 48-51

4. The Smitten Rock. Compare Num. xx: 11 with 1 Cor. x: 4.

These types represent Christ as the Spiritual Sustenance of his people.

5. The Passover Lamb. Compare Ex. xii: 5-14 with John i: 29 and 1 Cor. v: 7. This type represents the Sign of the Covenant with God, and of his deliverance of men through Christ. But every sin broke the Covenant. Therefore,

6. The Scapegoat shows that through Sacrifice, under the Covenant, the sins of men, confessed and repented of, are removed. Lev. xvi: 20-22; Heb. ix: 28; 1 Pet. ii: 24.

7. The High Priest, Lev. xvi: 3-19; Heb. ix: 7-12.

BLACKBOARD OUTLINE.

SACRIFICES.

I. Beg 1 S.—2 E. R.—3 E. M.

II. Dev. 1 Th. & Ap.—2 Cov.—3 Sfded.—4 Del. fr. bon.—5 Ex. for S.
Forms Before Law.—1. B. O. Th. & Sfded.—2 P. O. Th. & Con. g.
—3 S. O. p. p.—4 l.

Forms Under Law.—1. S. O. Ac. to G.—2 B. O. Con. to G.—3 P. O.
Com. w. G.

Meaning of S. O. 1 Cov.—2 Cov. br.—3 d. d.—4 Sac. ac.

Teaching of Sac. I. Con. of S.—2 h. of G.—3 for. th. m.—4 per. of.—
5 per. Sac. c.

TYPES.

I. M. II. O.

III. Pr —1 G. pl. ch. u. 2 Tr. in O.T. rev. in N.T. a one G.—b G.h.—c. req.
m. h.—d. m. s., n. f.—e. G. f. bec. suf. an. 3 lik. in. tr. ta. 4 e. p. c. dec.
ty. use.

IV. Ex.—1 Tab. 2 Sac. 3 M. 4 S. R. 5 P. L. 6 S. G. 7 H. P.

* *Primer of Christian Evidence*, pp. 94-104.

QUESTIONS.

Name the four lines along which the Old Testament reveals the coming of Christ.

What was the origin of Sacrifices?

What was the first Sacrifice mentioned in the Bible?

What did it signify?

What is added to the first meaning in the Sacrifices of Noah and Abraham?

How does the idea of self-dedication appear in the Sacrifice of Isaac?

In what way did these events prepare the chosen people to understand the Christ?

What did the Passover signify?

What did the first ritual service at Sinai teach?

Mention the order in which the different forms of Sacrifice became known.

How was this order changed under the Law?

What was the meaning and purpose of the Sin-offering?

How did the Sacrifices prepare the way for the coming of Christ?

How should we teach the meaning of the Sacrifices?

What is a Type in Scripture?

What is the chief object of the Types?

What is the first principle to be observed in studying Types?

What are the fundamental truths of the Old Testament, and how are they related to the truths of the New Testament?

What is the relation between the Type and the Antitype?

By what rule should the teacher be guided in the selection of Types in the Old Testament?

Mention some examples of Types and their meaning.

✻ BIBLE ✻ STUDIES. ✻

NO. IV.

THE OLD TESTAMENT AS A PREPARATION FOR CHRIST.

THE KINGDOM AND THE PROPHETS.

We traced in the preceding lesson the preparation of the chosen people to understand the character and mission of Christ through the Sacrifices and Types. We next consider how God prepared the way for Christ through

THE KINGDOM.

I. BY ITS EVENTS.

1. In its **Beginning**. The first steps were the deliverance of the people from bondage to Egypt, and from destruction in the Red Sea, by the direct intervention of God. As we repeat the Declaration of Independence, and the story of the victories of our fathers in the struggle in which our nation was born, so they repeated the story of their deliverance from Pharaoh and the Red Sea. But they were *helpless*, and their deliverances were miraculous. They had been *saved*, and God was their *Saviour*. This truth, foreshadowing a greater salvation, became the foundation stone of the nation. That greater salvation was to be secured through Christ, and these experiences prepared them to understand and receive it.

2. In the **Theocracy**. The form of government furnished the language which expressed the ideas of the Messianic Kingdom. God alone was their almighty and invisible King. Everything in their national polity symbolized that fact. Their leaders did not inherit their office, but received it by direct commission from God as his agents. Their one bond of union was their worship of him and obedience to his laws. They were to ask counsel directly of him in all great matters of national concern. They held their land as his tenants, and were to return to him the first-fruits. His rulership was direct, invisible, personal, and extended over all the affairs of each.

3. In the **Monarchy**. When they would have an earthly king, his office was conditioned on his obedience to God: and he was made a type of him who should be King of kings and Lord of lords. The splendors of David's

and Solomon's reigns furnished images by which the prophets foretold the everlasting Messiah King. The Monarchy was overthrown because the end of its existence was forgotten—to maintain God as supreme and acknowledged Ruler.

4. In the **Captivity**. The spirituality of the kingdom, as the rulership of God in the hearts of his people, was more plainly understood as the outward rule was destroyed. Though the people were exiled and captive, the Kingdom of God could not be destroyed, since the everlasting Jehovah was their deliverer and King: and the expectation that he would manifest himself as their Messiah became more distinct and strong through their trials. Thus they were taught the lesson of the Kingdom which would replace all earthly power. (Dan. ii: 34, 35.)

5. In the **Restoration**. Though the kingdom foretold was to be spiritual, it was to have organization and laws. The central point in the Jewish kingdom—the Temple—was maintained as the place where Christ was to be revealed. It was connected with places where God was worshiped throughout the world.

II. BY THE PROMISES.

1. To **Abraham**. In him all families of the earth were to be blessed, through Christ. What God did for Abraham, he did to bring Christ into the world. For this purpose the family was created.

2. To **Moses**. He was leader, prophet, mediator, law-giver. His appearance, character, and teaching were to prepare the people to understand the Christ. (Deut. xviii: 18, 19.) But he and his work were only a beginning. The nation which he organized was the warrant for the coming Kingdom of which Christ was to be King. What God did in creating a nation, he did to bring Christ into the world.

3. To **David**. The perpetuity of his kingdom is the burden of 2 Sam. vii. The promise that God would be to Solomon a father, and that Solomon should be to him a son, found its highest fulfillment in Christ. Heb. i: 5. That is the thought of the Psalms of the Captivity. Psa. lxxxix: 34-37. It is the song of the prophets. Amos ix: 11; Jer. xxx: 9, and xxxiii: 17, 18; Ezek. xxxiv: 23, 24, and xxxvii: 24, 25.* The sum of these promises is that David's kingdom is to be ruled by the Son of David: it is to embrace all nations. It is to rule the hearts and wills of men: therefore its king is to be the Son of man. Its rule is to be in perfect righteousness and love: therefore the king is to be the Son of God.

* See *The Great Argument*, by W. H. Thompson, p. 188 ff.

III. BY ITS IDEA.

1. It was to be **everlasting**. It began by a miraculous deliverance, showing that God was its rightful King. It was governed by him, first directly, afterward by human representatives. Because God was its King, it was destined to be an everlasting Kingdom. *Psa. cxlv: 11-13.*

2. It was to be **Messianic**. The Coming One was to be sent by God, and to abide forever. These promises, to many of which we have already alluded, culminate in the prophecy of Daniel. (See *Dan. vii: 13, 14.*)

3. It was to be **spiritual**. Many of the predictions of the coming kingdom directly declared this. The Spirit of the Lord was to rest on the Messianic King. *Isa. xi: 1-9.* He was to reign in righteousness. *Isa. xxxii: 1-16.* Mercy would characterize his kingdom. *Isa. xliii: 25, and xlv: 22.* Sin would be removed through the sufferings of the Messianic King. *Isa. lii: 13 to liii: 12.* These sentiments occupy a large part of the book of Isaiah; and they are prominent thoughts of other prophets. (See *Hos. xiv: 4; Micah vii: 19; Jer. xxxi: 34; Ezek. xi: 19; Dan. ix: 24; Zech. xiii: 9; Mal. iii: 1, 2.*)*

To sum up the subject, we find that the Kingdom promised was to include all nations. It was to be governed by an invisible King. Its head was to be a Redeemer, of the seed of Abraham, and of the house of David. His subjects were to be holy in heart and life. By this King and his Kingdom evil was to be conquered, and perfect communion restored between God and man. Thus, though the Kingdom took, in the minds of the chosen people, the characteristics of a temporal Monarchy, its essential idea was *the spiritual lordship of the Messiah over redeemed souls*. It was by the proclamation of this Kingdom that Christ began his ministry.

THE PROPHETS.

God made a covenant with his chosen people to prepare them and the world for Christ. For that purpose he made a revelation. *Eph. i: 9, 10.* The task of the prophets was so to conduct this covenant relation, and so to unfold this revelation as to work out this divine purpose. The ruling principle of their writings, as of all Old Testament history, is a *spirit of expectation*. The thoughts that made the chosen people worthy to be studied in all times were their thoughts of the coming Kingdom and the coming King. Their prophets taught them of the sins and perils and hopes of their own time, but over all, with ever-increasing distinctness, they foretold the Light of the world, which was to come. These inspired teachings add much to our knowledge of God's ways of teaching men.

* The student should further examine the subject by means of a Reference Bible.

I. LIST OF THE PROPHETS.

Their names having been learned in the order of the books of the Bible, should now be arranged historically; as,

1. The prophets of the Monarchy. These are divided into

(a) The prophets of **Israel**: Jonah, Amos, Hosea, Micah. They sought to save Israel from Assyria, and failed. Israel was carried away captive, about 721 B.C. We characterize each one by a brief statement, which will help the student to retain in mind his place and mission.

Jonah, the date of which in the prophetic writings remains undecided, tells of his mission to *Nineveh*, the capital of Assyria, and gives an object-lesson showing the necessity of *repentance* in order to escape destruction.

Amos used a great *earthquake*, which occurred at the time, as a sign of *judgment* impending over Israel because of sin.

Hosea, during a period of sixty years, warned Israel and *predicted* their *destruction* by Assyria because of sin.

Micah predicted that Israel would be destroyed by Assyria, and Judah by Babylon, but that *deliverance* would come to a remnant through the *Messiah*.

(b) The prophets of **Judah**: Joel, Isaiah, and Nahum, who sought to save Judah from Assyria, and succeeded: Zephaniah, Habakkuk, and Jeremiah, who sought to save Judah from Babylon, and failed. Jerusalem was captured by Nebuchadnezzar, king of Babylon, 606 B.C.

Joel used a great plague of *locusts* as a sign of *judgments* to come upon Judah: but his utterances go on to penitence, *restoration*, the outpouring of the Spirit, judgments on the enemies of the Church, and final establishment of the Messianic Kingdom.

Isaiah foretold in outline the purposes of God toward the world. He predicted the *glory of the Messiah*, and his salvation, in order to sustain Judah during the destruction of Israel by Assyria, 721 B.C. Later, he prophesied the destruction of Judah by Babylon, and the final restoration of the *Church*.

Nahum prophesied of the *downfall of Nineveh*, capital of Assyria, for the encouragement of Judah after the downfall of Israel.

Zephaniah, during the reign of Josiah, "the last dying glory of David's kingdom," gave the first impulse to the attempt at the *reformation* of Judah. He predicted the downfall of Jerusalem, but promised restoration.

Habakkuk gave another impulse to the attempted *reformation*, vividly depicting the sins of Judah, and the *judgments* to come from the Chaldeans; but he encouraged Judah to repent by predicting God's vengeance on the Chaldeans, and a new manifestation of the glory of God.

* Smith's *Bible Dictionary*, on Jonah.

Jeremiah predicted the *destruction* of Judah by Babylon; and after that event (606 B.C.) he encouraged repentance by prophesying restoration and future *glory* through the *Messiah*. This was the time of the death struggle.

2. The prophets of the Captivity.

Ezekiel had a special mission to re-animate the people, and to lead them to begin to prepare for their *restoration*.

Obadiah predicted the burden of *Edom* and the glory of Jehovah's Kingdom.

Daniel foretold the career of the four great World Empires, and "the consummation of all things in the rise and triumph of the *Kingdom of God*." This book is "at once an end and a beginning, the last form of prophecy and the first philosophy of history. The nation is widened into the world: and the restored kingdom of Judah into a universal Kingdom of God." *

These prophets left the coming of the Messiah as the central thought of the chosen people. The Restoration, by the decree of Cyrus (536 B.C.), gave a strong impulse to more spiritual development, which was guided, in its earlier stages, by

3. The prophets of the Restoration.

Haggai, when the Samaritans had stopped the work on the *Temple*, delivered four messages in four months, urging its completion.

Zechariah joined with Haggai in predicting the glorious destiny of the *new Kingdom* at the coming of the Messiah.

Malachi, after the restoration of the religious System, gave an impulse to the development of the religious and national life, which should reach on to the time of the *coming Messiah*.

These three prophets encouraged and guided the rebuilding of the Temple, and the establishment of the religious center of a great system composed of the Temple and the synagogues, for awakening the expectation of the coming of Christ throughout the world.

II. THE SUBSTANCE OF THEIR PROPHECY, AS RELATED TO CHRIST.

They described

1. His Character.†

(a) His Mission. To deliver men from the curse of sin. Gen. iii: 15. To bless all families of the earth. Gen. xxii: 18. To comfort men. Isa. xxv: 8, and lxi: 1 ff. To bring light to all the world. Isa. xlix: 6.

(b) His Prophetic Power. Deut. xviii: 18, 19.

(c) His Kingly Office. It is to be triumphant, sympathetic, peaceful,

* Smith's *Bible Dictionary*, on Daniel.

† See *The Great Argument*, 451 ff.

universal. The scepter belongs to him. Gen. xlix: 8-10. He is the Wonderful, the Counselor, the Mighty God. Isa. ix: 6. The House of David is the point around which the fairest prophetic expectations gather: and the glory of his House is that the Messiah is to be his Son. Jer. xxiii: 5, 6. Compare Luke i: 32, 33. Ezekiel beholds this Son of David in the image of a cedar (xvii: 22-24), and of a shepherd (xxxiv: 23-25). Daniel (ch. vii) beholds him as the Son of man coming in the clouds of heaven. Zechariah (ix: 10) foretells him as cutting off the battle-bow, and speaking peace to the heathen. Haggai (ii: 6) sees a revelation of his glory among the Gentiles. Malachi (i: 6) predicts that through all time his name shall be great among the heathen. Isaiah (ix: 7) declares that of the increase of his government and peace there shall be no end.

(d) His **Priestly Activity**. He is to suffer, the innocent for the guilty, with pierced hands and feet (Ps. xxii: 16), bearing our griefs, bruised for our transgressions, our intercessor (Isa. liii), bringing salvation, not only to the Jews, but to the Gentiles. (Isa. lv: 4, 5.) He is to be the source of spiritual blessings to all people. (Isa. lx.) The priestly and the kingly offices are to be united in him (Zech. vi: 13), and he is to be the messenger of the New Covenant. (Mal. iii: 1.) *

2. They described the **circumstances of his coming** with increasing definiteness.

(a) In the beginning of revelation, his coming as a **Man**. Gen. iii: 15. "The seed of the woman."

(b) In the time of Abraham, the **Nation** through which he was to come. Gen. xxii: 18. "In thy seed."

(c) In the time of Jacob, the **Tribe**. Gen. xlix: 10. "The scepter shall not depart from *Judah*."

(d) In the time of Isaiah, the **Family**. Isa. xi: 1. "Out of the stem of *Jesse*."

(e) In the time of Micah, the **Town**. Micah v: 2. "Thou, *Bethlehem*."

(f) In the time of Daniel, the **Time**. Dan. ix: 25.

(g) To Mary, the **Person**. Luke i: 30. "Fear not, *Mary*."

(h) By the angels, the **Day**. Luke ii: 11. "Unto you is born *this* day."

(i) By the star, the **House**. Matt. ii: 9.

Thus the study of the Old Testament discovers to us that its fundamental principle is the Messianic idea, first announced in the promise that the seed of

* These passages are selected as a guide to a thorough study of prophecy as foretelling the Messiah. The student should read the Psalms and the prophets, marking and classifying the predictions of the Christ, and endeavoring to form a clear idea of what he was to be from the prophets' point of view.

the woman shall bruise the serpent's head. We see that this idea originated the ancient Covenant, sustained and gave divine significance to the Mosaic ritual, shaped typical persons and events, directed the religious history of the chosen nation, inspired the prophets with increasing power till the fulness of time had come, and the seed of the woman was born in the person of Christ, God manifest in the flesh, the one true propitiatory sacrifice, the resurrection and the life, the head of the everlasting Kingdom of God. We see, also, that this constantly increasing expectation of a coming Messiah, which characterized the Jews for twenty centuries, is increasingly associated with the thought of a great good for all mankind. This conviction that in the coming Messiah God had a world-wide intention is in strong contrast to a Judaism constantly growing more selfish and narrow. It is like no other ancient idea. Following this prophetic hope to its crisis, we are led to the very house and the very hour in which occurred the birth of the Son of God.

PART II. (With Nos. III and IV.)

1. In the Sacrifices and Types such *truths* were revealed, and in such forms, as were *adapted* to the *capacities* of the pupils. The fulness of time was not yet come. They were not ready for the one perfect Sacrifice, which the Great Teacher longed to reveal. These preparatory lessons were then most important, were absolutely essential. The wearisome details of the tabernacle service, the daily iteration of sacrifices which were a shadow of good things to come and could never make the comers thereunto perfect, were not the most delightful things to teach. "In burnt offerings and sacrifices for sin thou hast had no pleasure." But they were best fitted to convey what the pupils were able to receive. God knew his scholars, and knew how to present truth which they most needed. He was constantly leading them from the known to the unknown: from things seen and temporal to things unseen and eternal.

We must seek to understand the capacities of our scholars, and to choose for them such truths and in such forms that they can receive and grow by it. Not that which delights us most, but which helps them most, must limit our teaching. Two things must be always kept in view—the scholar as he is, and as he will be when our ideal is realized: "teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1: 28.

2. God used the circumstances of their daily lives to attract and hold their *attention*. Sacrifices and Types awakened curiosity, awe, expectation. They suggested truths which met their needs, but did not fully reveal them. Not the prophets or teachers only, but the scholars also inquired and searched diligently concerning the salvation which they were to receive. 1 Pet. 1: 10, 11. God planted thoughts in their minds by visible signs, which became

ceeds of truth. He so taught that they loved his teaching. They sought to know more. Vital attention is interest excited seeking gratification.

We can not command attention: we must win it. Attractive objects presented to the eye, rhythmic sounds to the ear, are proper means. Picture your thought on blackboard or chart. Let the scholars sing the truths you would give them. Hearts and minds must be alive in order to receive strong impressions. Awaken, by your absorbed interest in your subject and in your scholars their emotions of hope, fear, love, expectation. The sensitive plate is ready to receive the picture instantaneously. But, as they advance in attainment, train them to hold their attention to your teaching by their wills. They should need less and less of picture and illustration as they are trained to habits of attention.

3. God conveyed much knowledge to his people through their *imagination*. He constantly presented to them ideals. His Kingdom is the ideal Kingdom. The character of its King is ideal righteousness, truth, love. Walking with him is the ideal life. The character that pleases him is simply drawn, yet it is ever beyond the actual. Ps. i; Ps. xv. His own character, as related to his people, he so sets forth that a child can apprehend it, though no one can fully comprehend it. Ps. xxiii.

He developed their imagination by beginning with what they already knew, and opening to them pictures of the Christian life as it ought to be and is, here and hereafter.

We are to kindle the imagination by presenting ideal pictures to the mind. But we must not overrate the knowledge of our pupils by which they form ideal pictures. We must be careful so to guide the imagination that it will expand in harmony with divine laws. We must present the promises and hopes of a life that pure souls desire, and must live that life before our pupils. We must so teach truth that the imagination will naturally and rightly picture the consequences of possible choices.

4. God exercised and awakened *sympathy* in teaching his chosen people. His interest in them is the interest of love. His teaching is the giving of himself. This sympathy is mental as well as emotional. He taught them of interests which they had in common with himself. His Kingdom was their kingdom. He was working out their future, and guiding their work. This stimulated their thoughts and activities. What questions arose from his teaching through the prophets! How earnestly they discussed it among themselves! How they pondered it in secret!

We must seek common grounds of interest with our pupils. We must work with their minds as well as join in their feelings. We must show it in our choice of words, as well as in the selection of thoughts.

5. God *developed the reasoning faculties* of his pupils, according as they were able to receive his teaching.

(a) By illustrating the principles of his government. As these principles were tested by their experience, he caused his prophets to enunciate them in connection with passing events. For example, when idolatry had brought destruction, he showed the relation of cause and effect: and also when repentance brought restoration.

(b) By dramatic effects. He made use of prominent events and persons to teach his character and laws. We should lead our pupils to discover divine laws in the lives of men and in the experiences of nations. The American as truly as the Jewish people illustrate the working of divine principles of government. We should take advantage of peculiar attitudes of present facts to lodge truths in the heart.

BLACKBOARD OUTLINE.

| THE OLD TESTAMENT AS A PREPARATION FOR CHRIST. | |
|--|--|
| I. Kingdom. | { 1. Ev: Be.—Th.—Mon.—Cap.—Res. { 2. Pr: Ab.—Mo.—Da. { 3. Id: Ev.—Mes.—Sp. |
| II. Prophets. | { I. List. { 1 Mon.: Isr.=J. Nv.—A. e. j.—H. pr. des.—M. del. M. { " Jud.= { J. ljr.—I. gM. chh.—N. d. N. { Z. ref.—H. j. ref.—J. d. gM.— { 1. Cap.=E. res.—O.E.—D. k of G. { 3. Res.=H. T.—Z. new K.—M. com. M. { II. Sub. { 1. Char.=m.—ph.—K.—pr. { 2. Circ. M.—N.—Tr.—Fa.—To.—Ti.—P.—D.—H. |

Prin. of T.—1. Tr. ad cap. 2. Att. 3. Im. 4. Sym. 5. Re fac.

QUESTIONS.

By what occurrences at the beginning of the Jewish kingdom were the people prepared to understand the character and mission of Christ?

What great truth of the Messianic Kingdom was foreshadowed by the Theocracy?

How did the Monarchy further develop this truth?

What did the experiences of the Captivity add to this truth? and what the Restoration?

How did God's promise for the nation to Abraham help men to understand the mission of Christ? What further characteristics of his mission appear in the promise given through Moses? Through David?

What characteristics of the Messiah's reign appear through the idea of the kingdom?

What was the essential characteristic of the kingdom?

What was the chief task of the prophets?

Name the prophets of the Monarchy, with some characteristic of each; of the Captivity; of the Restoration.

Show how they foretold the character of the Messiah.

Mention the successive steps by which they pointed out the circumstances of his coming.

What is the fundamental principle of the Old Testament, and how does it affect the history of the chosen people?

How did God suit the truths he taught to the capacities of his pupils?

What two things must we always keep in view in teaching?

How did God attract and hold the attention of his pupils?

How should we aim to develop the power of our scholars to give attention?

How did God make use of the imagination of his people?

How can we guide aright the imagination of our pupils?

What does sympathy between teacher and scholar include?

How did God develop the reasoning faculties of his pupils?

✻ BIBLE ✻ STUDIES. ✻

NO. V.

THE NEW TESTAMENT AS THE MANIFESTATION OF CHRIST.

THE FACTS IN THE LIFE OF CHRIST, AND THE ORDER IN WHICH THEY ARE TO BE TAUGHT.

The last lesson conducted us to the time when the Christ began to be manifested to the world. The chief events of his life may be arranged as follows: *

I. EARLY YEARS.

1. His **Divine Parentage**, including the Annunciation to Mary, the Prophecy of Zacharias, and the Song of Mary.
2. His **Birth**.
3. His **Presentation in the Temple**. } In connection with these events
who came to look on in wonder; the **Magi**, or wise men from the East, who came with gifts and worship; the **prophets**, Simeon and Anna, with their insight into his future; and the murderous and envious **Herod**.
4. His **Childhood**. } The experiences connected with these periods may
5. His **Youth**. } be grouped around his **home**, his **Bible**, his **work**, and his **visits to Jerusalem**.

II. PUBLIC MINISTRY.

1. The Year of Obscurity.

Of which there are but few records of his appearance in public life.

(1) His **Baptism and Temptation**, initiating him into his ministry. With these events are connected the descent of the Holy Spirit upon him, and his conflict with Satan, and triumph.

(2) His **First Miracle** at Cana, which is the key-note of his ministry. "He was to mingle in their common life, and produce a happy revolution in their circumstances, which would be like the turning of the water of their life into wine." †

* The general outline here adopted is substantially the same as that in *The Life of Jesus Christ*, by Rev. James Stalker, which every student should read. In addition, Geikie's *Life of Christ* will add greatly to the interest of the study. The four gospels should, of course, be carefully read, and the places which describe the events mentioned in this analysis should be noted.

† Stalker's *Life of Christ*, p. 48.

(3) His **Cleansing of the Temple**, the beginning of his reformatory work, which finally brought on him the wrath of the Jews, and resulted in his crucifixion.

(4) His **Interview with Nicodemus**, in which he revealed the nature of the Kingdom which he was to found, and the conditions of admission to it.

(5) His **Ministry in Samaria**, where, in conversation with the woman at the well, he further revealed the spiritual nature of the Kingdom and of true worship in it.

2. The Year of Popular Favor.

(1) His **Ministry in Galilee**, during which he made Capernaum his home, and which is characterized by some of his most important miracles.

(2) His **Choice of the Twelve Apostles** — the beginning of that new organization, the Christian Church. At first they appear to have joined him as disciples, then as constant attendants, and later as Apostles.

(3) His **Sermon on the Mount**, an exposition of the truths of the Old Dispensation, in the light of the New.

(4) The **Mission of the Twelve Apostles** — the first missionary movement, which characterizes the Christian religion.

(5) The **Death of John the Baptist**, a crisis in the history of the public life of Jesus.

3. The Year of Opposition.

(1) The **Great Confession**, which marked the changed aspect of his ministry, and declared the great truth on which the Christian Church was to be built.

(2) The **Transfiguration**, strengthening the faith of the disciples for their great trial, and especially preparing Jesus for the decease which he was to accomplish at Jerusalem.

(3) The **Mission of the Seventy Disciples**, an enlargement of the work which was to characterize the entire history of the Church.

(4) **Lazarus Restored to Life**, which was accompanied by a most impressive declaration of the immortality of the soul.

(5) The **Ministry in Perea**.

III. THE END OF THE LIFE OF JESUS ON EARTH.

1. His **Anointing by Mary** — a prophetic announcement of his death.

2. His **Entry into Jerusalem** — the formal offering of himself at the Capital of the nation as their King.

3. His **Teaching in the Temple** — the final breach between him and the Jewish authorities.

4. The **Passover Supper**—which linked the deliverances of the Old Dispensation with the great deliverance of the New.
5. **Gethsemane**—in which occurred the greatest struggle of his life.
6. The **Arrest**—by Jews and Romans together.
7. The **Trial**—ecclesiastical and civil.
8. The **Crucifixion**.
9. The **Resurrection**.
10. The **Ascension**.

We have now in memory and in mind the great facts of the life of Christ, the foundation and frame-work of the gospel we are to teach. We next proceed to study *the order in which they should be taught*. One who should approach the study of Christ for the first time would naturally inquire first, what he did; next, what he said; and from the answers obtained to these inquiries, would decide who and what he is. We therefore arrange these facts in general; as,—

- I. HIS WORKS, by which he created the gospel.
 1. His **Incarnation**. John i: 1.
 2. His **Life of Obedience and Service**—the Fulfillment of the Old Dispensation and the revelation of the New.
 3. His **Miracles**, which were signs of his divine Authority, displays of the power of God in him, and symbols of his saving work.
 4. His **Death**, which fulfils both the purpose and the prophecy of the Jewish sacrifices.
 5. His **Resurrection**, on which hang all our hopes of future life.
 6. His **Ascension**.
 7. His **Intercession**.* “He abideth a priest forever.”

In teaching young children we should present these simply as facts, so that they will dwell in the minds of the pupils, with as little philosophy as possible. The most mature students of the gospel need often to review these facts. The mind was made to receive them, and will make its own philosophy. A creed should be a statement of facts believed rather than a philosophy about the facts.

II. HIS WORDS, by which he proclaimed the gospel. We shall study these later, as the doctrines of Christ. It is sufficient now to say that:—

1. He invoked the law and the prophets as guides to righteousness.
2. He taught the principles of righteousness.
3. He declared himself as the object of faith, the Saviour of men and their Lord.

* *Old and New Testaments in their Mutual Relations*, p. 147.

III. His Person, which is the gospel. As we study the works and words of Christ, the knowledge of his character will be forming in our minds. To them we should add the testimony of the prophets, and see that fact corresponds with prophecy. He pointed to his works and words to show that he was the fulfillment of prophecy. . Luke vii: 22; Matt. v: 17. The aim in teaching Christ is to present views of himself, so that each one shall lead the pupil to recognize him more perfectly as his Saviour and King. The teacher should be familiar with all the aspects of Christ's person as given in the gospels. This self-training should progress with the study of each weekly lesson. Get a view of Christ from a single lesson. Keep the impression of it in mind. Write it down. For example, the study of Jesus at Nazareth discloses him in the aspects of obedience, grace, growth. The gospels themselves are narratives given in the simplest form, with few comments or explanations. They are not lives of Christ. They are views of his person. These pictures are not given in one gallery, but in four chambers, the more clearly and comprehensively to impress them on our minds. Four times he passes before us, disclosing the great facts of his life, death, and resurrection. This is the divine method of teaching Christ, which suggests how we should teach.

Matthew presents him as the **Royal Lawgiver**, determined beforehand as the fulfillment of the purpose of revelation. This gospel begins with Abraham, and shows how the New Testament grows out of the Old.

Mark presents him as the **Mighty Worker**: begins with his public ministry; is the gospel of action; opens the door of faith to the Gentiles. Its motto is expressed in Acts x: 38.

Luke presents him as the **Friend of Man**: begins from Adam, and discloses his connection with man and his love toward all men.

John presents him as **Son of God**: begins from Eternity, and leads men to faith in him as their supreme Lord and Redeemer.

The picture of Christ is formed, feature by feature, by the study of the gospels. For example, take some of the great facts of his life as they are simply stated in the gospels:—

He dwelt among us, who was in the beginning with God.

He was tempted like as we are, but without sin.

He preached glad tidings to the poor.

He suffered little children to come unto him, and blessed them.

He sat in the house with his friends.

He comforted those who were in trouble.

He healed the sick.

He died on the cross.

His disciples entered the empty tomb.

They saw him alive after his sufferings.

They beheld him with his hands lifted in blessing as he ascended.

From the study of these statements, turn to the offices ascribed to **him** in the Acts and Epistles, and which his deeds illustrate. For example:—

The Mediator between God and man.

The High Priest in the spiritual temple.

The King on the unseen throne.

The Abiding Presence in Christians by his Spirit.

This leads us to the study of the doctrines which he taught.

BLACKBOARD OUTLINE.

FACTS IN THE LIFE OF CHRIST.

| I. EARLY YEARS. | II. PUBLIC MINISTRY. | III. END. |
|--|--|---|
| D.P. { A.M. P.Z. S.M. B. { Sh. Pr. P.T. { Ma.—Hd. C. f H. B. Y. { W. VJ. | 1. Yr. of Obs. B. & T.—1st M.— C.T.—I.N.—M.S. 2. Yr. of pop. fav. M.G.—C.A.— S.M.—M.A.—D.J. 3. Yr. of Op. G.C.—T.—M.S.— L.R.—M.P. | A.M.—E.J. T.T.—P.S. G. A.—T.—C. R.—A. |

| ORDER OF TEACHING. | | |
|--------------------|--------------------------------------|--|
| 1. Works. | I. — L.O.S.—M.—D.—R.—A.—I. | |
| 2. Words. | L. & P.—P.R.—H. ob. f. | |
| 3. Person. | Mat. R.L.—Mk. M.W.—Lu. F.M.—Jn. S.G. | |

QUESTIONS.

State the three general divisions of the Life of Christ.

Describe the chief events of his Early Years.

How are the three years of his Public Ministry characterized?

Mention the five chief events of the first year, and their relation to his work.

Mention the five chief events of the second year, and their relation to his work.

What were the five chief events of the Year of Opposition?

What ten events are included among the Closing Scenes of his earthly life?

Under what seven heads are the Works of Christ included?

How should we teach them to children?

Give a summary of the Words of Christ.

What object of faith is presented by his Works and Words?

How are we to prepare ourselves to present this object of faith to our pupils?

What are the four views of Christ presented by the four gospels?

✻ BIBLE ✻ STUDIES. ✻

NO. VI.

THE NEW TESTAMENT AS THE REVELATION OF CHRIST.

THE DOCTRINES OF CHRIST.

We have now reviewed the facts of Christ's life. He has come down from heaven, has dwelt among men, has wrought miracles, has gone about doing good; he has taught the truths of the Old Testament, and has revealed the mysteries of a new gospel; has suffered on the cross, descended into the tomb, risen from the dead, ascended into heaven.

Most important questions arise from these facts: What has Jesus accomplished by this life, death, resurrection, and ascension? What are our relations with him now? How has his life on earth affected our relations with God, and our everlasting destinies? What is the redemption of which he spoke, as accomplished through him? What is the life in him which he commanded his disciples to live? What is the Kingdom of God, which he opened to all believers?

The answers to these questions are the doctrines of Christ. We confine our study, at present, to the answers which he himself made to them, reserving for a future lesson the further statements made by his disciples under his direction.

The chief doctrines of Christ may be included under ten heads: The Kingdom of God, the Way of Salvation, the New Birth, the Messiah King, the Law of Love, Providence, Prayer, the Holy Spirit, the Resurrection, the Final Judgment, issuing in Everlasting Life and Everlasting Punishment.

I. THE KINGDOM OF GOD.

Jesus began his public life by proclaiming "The kingdom of God is at hand." When he first sent forth his disciples, it was "to preach the kingdom of God." This is the fundamental doctrine of Scripture.

The kingdom which foreshadowed and typified the everlasting Kingdom of God was **constituted**, with the chosen people, by: —

1. A **King**, who was God himself.
2. A **Covenant**, conditioned on obedience and faith.
3. A **Law** — the ten commandments.
4. A **Ritual Service** — an expression of worship.
5. **Civil Institutions** — the frame-work of the nation.

That Kingdom taught the people that:—

1. **God**, their King, was **present** among them.
2. **God** was their **Deliverer** from their enemies.
3. The **Messiah** was **coming** to be their **King**.
4. The **Messiah** was **coming** to be their **Redeemer**.
5. The **rulership** of the coming Kingdom was to be **personal** and **spiritual**. (See Lesson IV, p. 29.)

Thus the **Central Idea** of the Kingdom, before **Christ** came, was established in the minds of devout Israelites, as *the presence of God as deliverer and King, realized in the soul*. This is the Kingdom which Zacharias anticipated, the signs of whose coming he saw in John. Luke i, 68-79. Simeon waited for it, and saw the signs of its coming in the Infant Christ. Luke ii, 29-32. This is the kingdom which Jesus proclaimed as at hand, in the beginning of his public ministry. Therefore he called on men to repent of sin, and to trust in him as their Saviour. Concerning its outward organization, he did not speak definitely. But because the popular expectation was for a new theocracy, with external government, he did not declare himself as the Messiah till he had gained some foothold for the principles of the new spiritual Kingdom.

The **Root Principle** of the Kingdom proclaimed by **Jesus Christ** was *the allegiance of the soul to himself as its supreme Lord*. This single truth is the key to all his teachings.

When one person has begun to do the will of God, in the spirit of willing obedience to him, the Kingdom of God has come in him.

When he comes to do that will with supreme and perfect love to God, as it is done by the angels in heaven, the Kingdom of God will be consummated in him.

When all his subjects stand thus toward him, the Millennial Day will have been ushered in, and Christ will reign King of Nations as he is King of Saints. The coming of the Kingdom is the doing, on earth, the will of God as it is done in heaven. Matt. vi, 10.

Each subject of the Kingdom has God within him. John xiv, 23.

When this Kingdom comes in any soul, the kingdom of Satan is there overthrown. Luke xi, 21.

The overthrow of the kingdom of Satan in any heart is conclusive proof that the Kingdom of God has come in him. Luke xi, 20.

The laws of the Kingdom are declared in the Sermon on the Mount.*

* *Old and New Testaments in their Mutual Relations*, Lecture VII; *Theology of Christ*, by J. P. Thompson, chap. III. Consult also Dr. Candlish's *Lectures on the Kingdom of God*, and Harris's *The Kingdom of Christ on Earth*.

II. THE WAY OF SALVATION—the way of entrance into the kingdom.

1. **Salvation Defined.** *Deliverance from sin, its power, and its consequences.* The need for it is everywhere assumed in the Bible.

2. **Revealed in the Old Testament.** The way of salvation under the Old Dispensation included:—

(a) *Repentance*, as a condition of approach to God.

(b) *Sacrifice*, as a means of access to God.

(c) *Obedience*, without which sacrifices were unavailing. I Sam. xv, 22; Amos v, 22-24; Isa. i, 11, 16-18.

3. **Revealed in the New Testament.** That Jesus came into the world to provide this salvation was announced before his birth. Matt. i, 21. The steps in securing salvation are described as:—

(a) *Confidence in Jesus* himself. To those who came to him he said: "Believe in me," "Trust me," "Follow me." The disciples did not understand the nature of salvation through him, for it had not yet been revealed by his sufferings, death, and resurrection. But they knew and loved *him*. Confidence in him, though he was very imperfectly understood, made them acceptable as his disciples.

(b) *Repentance for sin* accompanied this confidence. It is necessarily associated with a revelation of God to men, and, in New Testament times, with the manifestation of God in Christ. It is not possible for a sinner to see Christ in love, without sorrow for sin. Luke v, 8. Jesus taught that true repentance is accompanied by action. (1) Worldliness must be renounced, Mark x, 24; (2) and pride, Mark x, 15. (3) Self-denial evidences repentance. Matt. x, 38. (4) Entire consecration is necessary. Luke ix, 62.

(c) *Appropriation of himself as a Sacrifice.* The sacrifices, under the Old Dispensation, taught men (1) the consciousness of sin, (2) the holiness of God, (3) the necessity of forgiveness and reconciliation through a mediator, (4) that the sinner must himself bring the sacrifice to be offered, and (5) that the Perfect Sacrifice was yet to come.

Christ was introduced to his first disciples as that Perfect Sacrifice, fulfilling in himself the meaning of the sacrifices of the Old Covenant. John i, 29. In the beginning of his ministry he explained his mission as providing salvation for men through his death. Compare John iii, 14 with xii, 32, 33. The apostle explained that Jesus spoke thus, signifying what death he should die. Jesus foretold his death with increasing distinctness. Matt. xvi, 21. He declared that his death, as related to the salvation of mankind, was in the plan of his mission. John xii, 27, 32, 33. He said that he came to give his life a ransom for many. Mark x, 45.

The way of salvation is through repentance, and faith in the Son of Man n^oted up to be a Saviour, which secure deliverance from death spiritual and eternal, and eternal life in the soul.

III. THE NEW BIRTH—the condition of entrance into the kingdom.

1. **Declared** by Jesus as **necessary**. Christ taught in the beginning of his ministry that one must be *born from above* in order to enter into the Kingdom of God. John iii, 3, *margin*. Nicodemus thought, as did all the Jews, that the Kingdom of God and their kingdom were the same; and that he, being born into the nation, belonged in the kingdom. Jesus taught that the Kingdom of God was his rulership within the heart; that only he who opened his heart in full surrender to God could enter into the kingdom; and that entrance into the kingdom meant the entrance of God's Spirit into the man, to abide and rule there. John xiv, 23.

2. **Reasons** why the new birth is **necessary**: (a) Because all are sinful: sinful because God is not the supreme object of their choice. Jesus declared that his mission was to them. Mark ii, 17; Matt. xviii, 11. (b) Because the unrenewed heart is the source from which all evils spring. Matt. xii, 33.

3. **Defined**. It is the setting-up of a holy Kingdom in a purified heart. (a) The *subject* of the new birth must *repent* of his sins; must *renounce* sin; must *seek mercy* from God; must *choose* God as the supreme object of his worship, obedience, love—the love which manifests itself by choice. (b) The *agent* by whom this change is wrought is God the Holy Spirit, who will certainly respond to the earnest seeker, in every instance, with power from above. John vi, 37. We can not explain the work of the Holy Spirit in the new birth. John iii, 8. But we know that it has taken place by its results. Compare John i, 12, 13 with 1 John iv, 7, 8 and v, 1-4.

The New Birth makes the subject of it a new creature. It is "an experience within the soul by which God is seen in Christ as a present Saviour, and accepted as Lord of the conscience, will, and affections." *

It should be remembered, in teaching, that the subject of the new birth does not begin the new life as a perfect man in Christ Jesus. He should not be discouraged because he has sinned since he believed. Phil. iii, 13, 14.

IV. THE MESSIAH KING. God himself is sovereign in his kingdom, and God was in Christ, who is one with his Father. We know this because Christ declares himself as:—

1. **The Source of spiritual life**. He is the Living Bread. John vi, 51. He is the Vine, of which the subjects of the kingdom are the branches. John xv, 5. He is the Mediator by whom the subjects enter into vital relations with their King. John xiv, 6 and x, 28.

* Thompson's *Theology of Christ*, p. 36.

2. Having **supreme power**. He declared that he would raise himself from the dead. John x, 18. He will also raise others from the dead. John xi, 25. He has power over all men (John xvii, 2), and over all things (Matt. xxviii, 18).

3. **Supreme Lord**. He commands men to love him supremely. Compare Matt. xxii, 37 with Matt. x, 37 and John v, 23.

4. Because he called himself, and permitted himself to be called, the "**Son of God**," which, by himself, his friends, and his enemies, was recognized as designating the King of the kingdom. This title is applied to him twenty-five times in the four gospels.*

(a) By *Satan* and evil spirits subordinate to him. Luke iv, 41. They regarded him as the Messiah, King of the Jews, and also as having power over their own destinies. Matt. viii, 29.

(b) By his *enemies*. Matt. xxvii, 43. They understood him to claim, by this title, supreme power over death—power of self-preservation. He had claimed this. John x, 18.

(c) By the *Roman centurion* (Matt. xxvii, 54), evidently ascribing to him a divine character.

(d) By the *High Priest* (Matt. xxvi, 63), meaning that he claimed to be the ideal theocratic king.

(e) By his *disciples*, who rested their confession of him as Son of God on some attribute of power that belongs to God alone. John the Baptist declared his *pre-existence*. John i, 14-16. On the Sea of Galilee the disciples declared his *supreme power over nature*. Matt. xiv, 33. Martha acknowledged his *power over life and death*. John xi, 27. Peter, for the disciples, confessed their faith that he had *power to give eternal life*. John vi, 69.

(f) *Jesus* spoke of *himself* as Son of God, affirming by his use of that title, that he had the power which belongs to God alone. He said that, as Son of God, he had the peculiar right to work on the Sabbath, which belongs to him who instituted the Sabbath at the beginning. His hearers understood him, by that statement, to claim equality with God. He accepted their interpretation of his words, and declared that his thoughts and actions were the same as those of his Father; that, like his Father, he had life in himself, and could raise others from the dead; and he demanded that all men should honor the Son even as they honor the Father. John v, 18-23. At his trial, the Jews charged him with blasphemy because he claimed to be the Son of God: and he declared that the charge was true. Matt. xxvi, 63-66. He said that he and the Father were one; and his hearers understood him, being a man, to make himself God. John x, 30-33. He affirmed that

* Thompson's *Theology of Christ*, p. 138.

he had glory with the Father before the world existed (John xvii, 5); that whoever had seen him had seen the Father; that the Father is in the Son—works through the Son; and that the Son, in his essential nature, is one with God. John xiv, 9-14. He is the everlasting King of the everlasting Kingdom.

But he did not begin his ministry by openly proclaiming himself as God, because he sought to draw men into thorough sympathy with his humanity. We should so present Jesus, in teaching, that our pupils will feel that he is human like themselves. Not first by wonder and awe, but by love and compassion, by entering into every worthy human experience, he led men at last to see in him, through his works and words, the Father, God.

V. THE LAW OF LOVE—the law of the kingdom.

1. **Fixed in the heart.** Christ made the heart the center and source of true religion. But in the Bible the heart includes the affections, the understanding, and the will, and is the center of character.*

2. **Tested by the heart.** *Christ traced sin to the heart.* Murder is causeless anger with a brother. Matt. v, 22. Adultery is unchaste desire. Matt. v, 28. Swearing is profane thought. Matt. v, 36, 37. *He tested religious acts by the condition of the heart.* Prayer is the communion of the heart with God. Matt. vi, 6. Almsgiving is prompted by love to God. Matt. vi, 1-4. The pure in heart see God. Matt. v, 8.

3. **Expressed by the heart.** As the heart includes not only the affections, but also the will and understanding, so love is not mere feeling. Obedience to its law includes *an intelligent choice*, by those who obey it, of God as supreme Lord over their thoughts, desires, and acts; and the *affections going forth to God* as their ideal of excellence, who has chosen and received his subjects into filial relations with himself. Such a choice and such an affection give motive to the whole life; so that the spirit and conduct that please God become the evidence that the choice has been made, and that the one who has made it is a subject in the Kingdom of God. Matt. vii, 16.

4. **Defined.** Thus we see that Christian faith is not merely a sentiment of devotion, but “an inward principle of holy living, through consecration to a holy God.” †

This principle includes a right relation of the heart toward God and toward men. Christ compressed its meaning into two great simple laws, and declared that all rules of righteous living spring from them. Matt. xxii, 37-40. These are fundamental laws, as binding under the Old Dispensation as the New.

* See Isa. x, 7 and xxxii, 4; 1 Sam. xiv, 7; Job xv, 12.

† Thompson's *Theology of Christ*, p. 86.

Compare with the texts just mentioned, Deut. vi, 5; Lev. xix, 18. These are simple and practical rules which can be received by a child. They are also the most spiritual conception of religion which the wisest mind can form. The Love, which is choice and affection, inspires the fixed purpose of the subjects of the kingdom to honor the King and do his will in daily life. By this law all actions and motives and rules are to be judged.*

BLACKBOARD OUTLINE.

DOCTRINES OF CHRIST.

- I. K.—G. 2. W.—S. 3. N.—B. 4. M.—K. 5. L.—L. 5. P.
6. P. 7. P. 8. H.—S. 9. R. 10. F.—J. $\left\{ \begin{array}{l} \text{E. L.} \\ \text{E. P.} \end{array} \right.$
I. K.—G. $\left\{ \begin{array}{l} 1. \text{ Const. K.—Cov.—L.—R.—C. I.} \\ 2. \text{ Tau. G. p.—G. D.—M. com. K.—M. com. R.—r. p. s.} \\ 3. \text{ Cent. id. bef. Chr.—R. P. proc. by Chr.} \end{array} \right.$
II. W.—S. 1. Sal. def. 2. Rev. in O. T. r.—s.—o. 3. Rev. in N. T.
Con.—rep.—ap. sac.
III. N.—B. 1. Dec. nec. 2. Rea. why nec. 3. Def.: sub. ag.
IV. M.—K. 1. Sou. Spr. I. 2. Sup. p. 3. Sup. L. 4. S. G.: S—En.
—Rom.—H. P.—Dis.—Hsf.
V. L.—L. Fix.—Test.—Exp.—Def.—1st Law.—2d Law.

QUESTIONS.

How are students of the Bible led to formulate doctrines?

What are the chief doctrines which Christ taught?

How was the Jewish Kingdom constituted?

What did it teach concerning the coming Kingdom of God?

What was its central idea before Christ came?

What is the root principle of the Kingdom of God, as proclaimed by Jesus Christ?

How is that kingdom established in the individual?

How is it to be perfected on earth?

How may we know that the Kingdom of God is come upon us?

What is salvation?

What steps are included in the Way of Salvation, as described in the Old Testament? as revealed in the New Testament by Jesus Christ?

* For an extended treatment of this subject, see Hopkins's *Law of Love, and Love as a Law*, Part II.

Define the Way of Salvation.

Why is the New Birth necessary?

What must be done by the subject of the New Birth?

What is the work of the Holy Spirit in the New Birth?

Describe the New Birth?

In what four ways does Christ declare himself as one with God in the
/ulership of the Kingdom?

What did Satan mean by calling Jesus "Son of God"? What did his
enemies mean? the Centurion? the High Priest? the disciples? Jesus
himself?

Why did he not begin his ministry by proclaiming himself as God?

What does Christ make the center and source of religion?

What is meant by the "heart," in the Bible?

What is "love," in the Bible?

What two laws include the principles of Christian living?

✻ BIBLE ✻ STUDIES. ✻

No. VII.

THE NEW TESTAMENT AS THE REVELATION OF CHRIST.

THE DOCTRINES (*continued*).

VI. PROVIDENCE.

1. **Defined.** God's Providence is his constant care over all his creatures, preserving them, and providing for all and for each, at all times, the highest good which infinite wisdom and power can bestow.

2. **Explained.** Christ taught:—

(a) That *God controls nature* and uses it for his purposes: and that he controls it by laws which he has made. Matt. v, 45. The sun rises and the rains fall by his direction, in accordance with his purposes which he has expressed in wise laws. The daily course of the sun, with its unvarying regularity, is an expression of his will. He is superior to all laws.

(b) That *God loves and cares for his children*. This care includes the evil as well as the good. Matt. v, 45; Luke vi, 35. Christ assumed that God provides for our wants when he taught us to pray for daily bread.

(c) That he has *constant superintendence over all the events* of our lives. God cares for creatures whom he values far less than his children. Therefore he will not forget or neglect them. He feeds the birds. He clothes the grass, and gives beauty to the lilies. Will he not provide for his children? Matt. vi, 26-30. He has particular oversight over each and every event. Matt. x, 29, 30.

(d) That he sometimes puts forth *direct acts of control or intervention* to secure particular results. If Christ had asked, angels would have come to his rescue at the time of his arrest. Matt. xxvi, 53. He directed his disciples to ask God to shape men and means to bring forth particular results. Matt. ix, 37, 38. He promised that for their sakes there should be a special intervention to shorten the days of horror during the destruction of Jerusalem. Matt. xxiv, 22. His laws are his forethought for our welfare. They are assurances to us that he will listen to our requests and provide for all our needs.

(e) That his *people* should *trust* him with *childlike confidence and affection*, and that he will give them the things which, on the whole, are best for their

highest welfare. God knows what we need. He is our Father. Therefore we ought to seek to do his will perfectly and to trust him without solicitude. Matt. vi, 31-34.

VII. PRAYER.

1. Its Nature.

(a) Christ taught that it is *direct address to God as our Father*. He addressed God, in prayer, as his Father. Matt. xi, 25; John xii, 27, 28; Matt. xxvi, 39. He instructed his disciples that that is the right way to pray; and that prayer includes adoration, confession, petition, and praise. Matt. vi, 9-13. He taught them to come to God as children go to their fathers, but to expect more thoughtful attention, and a more prompt response, than human fathers give. Matt. vii, 9-11.

(b) That *God will answer* prayer by giving us good things. Matt. vii, 7, 8. He personally cares for the happiness of his children. Matt. vi, 32.

(c) That *united* prayer secures *special* blessings. Matt. xviii, 19.

(d) That *continuous* and *earnest* prayer sometimes *secures what is withheld* from less persistent requests. Luke xviii, 1-9; xi, 8-10. Those who appreciate the blessings for which they ask, will be eager for them. Christ assures us that earnest, believing prayer is a means of removing great obstacles and securing great results in the work for his kingdom. Matt. xvii, 20, 21.

(e) That prayer *influences God through the relation of Christ* to him and to those who pray. John xvi, 23, 24. His promises are held up to our faith, to encourage us to pray. John xv, 7.

2. Its Conditions.

(a) It must be offered *in faith*. We must believe that God is, and is able and willing to answer our prayers, and that what we ask will certainly be granted if it is on the whole best for us. Matt. xxi, 22.

(b) It must be offered *in submission* to the will of God. Matt. vi, 10. However intense our desire, it must yield to the divine wisdom as seeing, and the divine love as choosing, what is best for us. Matt. xxvi, 39.

(c) It must be accompanied by the *use of* such *means* as God has placed in our power to secure the object desired. Otherwise it is not sincere; and therefore is not true prayer. John iv, 23, 24.

(d) It must be accompanied by a *right* state of *feeling toward men*, without which we can not gain access to God. Mark xi, 25, 26.

(e) It should be *spiritual* in tone. Note the nature of the prayer which Christ taught his disciples, giving only one petition for bodily needs in the midst of those for spiritual good. Matt. vi, 9-13. When we ask for temporal things, we should regard them as a means of spiritual gain. Matt. vi, 33.

(f) It should be offered *in the name of Christ*. John xiv, 13, 14; xvi, 24.

VIII. THE HOLY SPIRIT.

The Holy Spirit introduced, gave power to, and continues the mission of Christ to men. Jesus Christ was begotten by the Holy Spirit. Matt. i, 18, 20; Luke i, 35. At his baptism the Holy Spirit descended on him in a shape like a dove. Luke iii, 21, 22. His ministry brought to men the Holy Spirit. Mark i, 8. He taught (Luke iv, 14, 15) and wrought miracles (Matt. xii, 28) by the power of the Spirit. After his resurrection he breathed on his disciples, as a sign of the bestowment of the Holy Spirit. John xx, 22. Just before his ascension he bade them wait for the baptism of the Holy Spirit. He declared that after his departure the Holy Spirit should remain with his disciples forever. John xiv, 16. He taught that:—

1. The Holy Spirit is a *person*. He spoke of him as teaching, guiding, testifying, hearing, speaking: acts which can be performed only by a person. He never spoke of the Holy Spirit as “it,” but always as “he” and “him.” He distinguished between himself, the Father, and the Spirit. He was to go away, otherwise the Holy Spirit would not come to them. But he was to pray the Father, and the Father would send the Holy Spirit. Under these titles God manifested himself, and into his one name as so manifested believers are baptized.* Matt. xxviii, 19.

2. The Holy Spirit was the *giver of supernatural powers* to the first disciples. Christ promised to them these powers. Mark xvi, 17, 18. He said that he himself exercised them through the Holy Spirit (Matt. xii, 28), and that these powers should be exercised by them after the Holy Spirit had come upon them. Acts i, 5. These were not only healing and self-protecting powers, but communications from the Spirit to their minds for special needs. Mark xiii, 11.

3. The Holy Spirit is the *revealer of divine truth* to men. This is the truth concerning religion, especially as now contained in the Holy Scriptures. Christ often appealed to the Old Testament as the “Word of God,” that is, the word of men moved by the Spirit of God. John x, 35. He said that David by the Holy Spirit predicted his coming as the Son of God. Mark xii, 36. He taught his disciples that the Holy Spirit would guide them, in place of his personal teaching, into all truth, making known many things which they could not then understand (John xvi, 13); that he would, especially, make known the truth concerning Christ. He told them that the Holy Spirit would use the truth, not only as a power in the intellects of men, but in their wills and emotions. He would work conviction in the minds of sinners, showing them their wickedness because they do not believe on Christ; that there is a righteousness provided for them by Christ’s exaltation to the right hand

* Walker’s *Doctrine of the Holy Spirit*, p. 67.

of God; and that there are judgment and punishment for those who refuse to believe. John xvi, 8-11. He would also sanctify believers by the Word of God operating on their minds and hearts. John xvii, 17.

4. The Holy Spirit *represents Christ* to the souls of men, now that he is no longer present to the senses. This is the chief characteristic of the New Dispensation. Christ said he would return, so that those who believe on him can see him, while those who do not believe, are not conscious of his presence. This is the spiritual union which the Holy Spirit maintains between the soul and Christ, and through him with the Father. John xiv, 17-20, 23.

5. The Holy Spirit is *given in answer to prayer*. He is the gift of God in answer to the prayer of Christ. John xiv, 16. He is bestowed in answer to the sincere prayer of any who desire the gift. Luke xi, 13.

6. The Holy Spirit *will abide forever in believers*, and in the church, to enlighten and to give peace, joy, guidance, comfort, in all our relations with the Father, and with men.* John xiv, 16, 17.

IX. THE RESURRECTION OF THE DEAD.

1. **Defined.** The Resurrection, in the Bible, means the restoration to conscious, unending existence of those who have died, whether to a condition of happiness or misery. Acts xxiv, 15.

2. **Its Development.** The first trace of a belief in the Resurrection which we find in the Old Testament is in expressions of a sense of vital moral relation with God who is eternal. It was an aspiration rather than a belief. "O take us not away in the midst of our days: for thy years are everlasting." The thought is, "Thou art eternal. We are made in thine image and belong to thee. Let us share thine immortality." This longing grew more definite as knowledge of God increased. The later prophets expressed it as a definite conviction.† In Christ's time the Pharisees believed the doctrine. Acts xxiii, 8. We know from Martha's confident expression about her brother, that she shared in a belief in the Resurrection which was common among the Jews. John xi, 24.

3. The Teaching of Christ.

(a) That *all* who die, whether good or evil, *will rise* to conscious existence (John v, 29); and that from the time of death, they continue in conscious existence. Luke xxiii, 43; xvi, 23, 24.

* For full treatment of this subject, see Hare's *Mission of the Comforter*, Walker's *Doctrine of the Holy Spirit*, Parker's *The Paraclete*, Bickersteth and J. P. Thompson on *The Holy Spirit*, Dr. James Morgan's *Scripture Testimony to the Holy Spirit*, Phelps's *New Birth*, and Tophel's *Work of the Holy Spirit in Man*.

† See an excellent essay on this subject by Tayler Lewis, in Lange's *Commentary on the Book of Job*, pp. 1-22.

(b) That he would *raise himself* from the dead (John x, 18); and that he was himself the power which would *raise others* to life. John xi, 25.

(c) That by means of faith in him the *believer receives a principle of spiritual life* which death can not destroy. John v, 24; xi, 26.

(d) That now, those who are *spiritually dead*, who will hear, *shall have spiritual life*; and that the time is coming when all shall hear his voice and shall enter some new state of conscious existence. John v, 25, 28.

(e) That the Resurrection from the dead involves a change of physical conditions, such as will fit the subjects of it for the state in which angels live, but that they will forever *keep their identity*. Abraham, Isaac, and Jacob will be recognized in the kingdom of heaven as they were on earth. Mark xii, 24-27. The disciples at once recognized Moses and Elijah when they appeared on the mount, probably from the images impressed on their minds by the records of the lives of these saints.* Matt. xvii, 3.

X. THE FINAL JUDGMENT: issuing in the everlasting punishment of the wicked and the everlasting blessedness of the righteous. Christ taught that:—

1. There is a **present** judgment. This is not a verdict pronounced on men by Christ. His mission on earth was not to judge men, but to save them. He would not *then* judge those who rejected him. John xii, 47; viii, 15. This present judgment is the testing of men by the truth as manifested in Christ. The turning-point of character, the crisis,† is the effect of the light which Christ brings on their hearts and actions. John iii, 18-21. Whoever receives and obeys the truth manifests a disposition growing into harmony with God. But the truth, shining against a wrong character, pronounces judgment, and the man, by his deportment toward the truth, confirms it. So the life of Jesus itself brings into view the sinfulness of those who reject him. John xv, 22, 24. In this sense the fact of his manifestation makes him a judge. John ix, 39. Judgment is not the object of his mission, but it is a necessary result of it.

2. There is also a **future** judgment.

(a) It is to occur at a *definite time*. Christ spoke of it as "THAT DAY." Matt. xxiv, 36; Luke x, 12; xxi, 34. He called it "THE LAST DAY." John xii, 48: "A Day selected, marked, appointed; a Day which, like the first day of creation, the day of the crucifixion, the day of the Lord's resurrection, shall be remembered when all other days of human history are forgotten. For this shall mark indelibly the calendar of our race, as it passes over from the doings of time into the issues of eternity,—a Day so grand, so bright, so

* Hodge's *Systematic Theology*, iii, 781.

† *Kρίσις*.

glorious, so terrible, that in all the ages after it shall be remembered as *That Day!*" *

(b) *Christ* himself is to be *the Judge*. Though he would not, when on earth, pronounce judgment, he had authority to do so. John v, 22, 27. He declared that he would come again for that purpose (Matt. xxv, 31): that his coming would be personal, visible, and attended with wonderful display of glory. Mark viii, 38. To this personal coming the angels testified. Acts i, 11. At that time he will pronounce on each individual a final sentence of approval or condemnation. John xii, 48. His judgment will apply to the entire human race. Matt. xxv, 32; John v, 28. He will come in the majesty of the Son of God (John v, 25); but he holds this position of judge because he is the Son of man (John v, 27). He is acquainted with the trials and temptations of men because he "himself hath suffered, being tempted." He knows the sorrows and infirmities of men. He has compassion on the ignorant and them that are out of the way. "As the truth of Jesus was the closest test of character, the life of Jesus the perfect model of humanity, the death of Jesus the highest expression of love, it is fitting that they who have had knowledge of him should be brought to trial at the last before him, and be judged by their feelings and actions toward himself." †

3. The final judgment includes:—

(1) The **future punishment** of the wicked. They will be condemned because they have done evil. Matt. vii, 19, 23; John v, 29. The basis of judgment will be the deeds they have done. Matt. xvi, 27. But above all they will be condemned because they have rejected him who came to save them. John iii, 18; xvi, 9; Mark xii, 1-9.

(a) The punishment of the wicked will be the *natural consequences that follow the transgression* of the laws of our being. John iii, 20. They have destroyed their capacity for enjoyment of the blessings which God bestows. They have consumed the powers by which they might have won infinite riches. Mark viii, 36.

(b) But in addition to this there is a *positive retribution* to come upon the wicked from Christ as Judge of the world. Matt. xi, 22, 24; xiii, 40-42, 49, 50. His imagery of woe was the outer darkness, the weeping and wailing, the unquenchable fire, the undying worm. ‡

(2) The **future blessedness** of the saints. Christ taught that at the Judgment the separation of the righteous from the wicked will be formally declared (Matt. xxv, 32, 33): that the grounds of their separation will be their

* Thompson's *Theology of Christ*, p. 206.

† *Ibid.* p. 206.

‡ *Ibid.* pp. 234-236.

characters, deeds, and words. John v, 29; Matt. xiii, 38; xxiv, 46; xxv, 20-23, 40; xii, 36, 37. At that time they will enter fully into the inheritance of the glorious kingdom prepared for them. Matt. xxv, 34; xiii, 43.

The chief characteristics of their life there will be: —

(a) The near and *constant presence of Christ, their Lord and Saviour*. John xiv, 3; xvii, 24.

(b) Their *exaltation*, through their union with Christ. Luke xxii, 29, 30; John xvii, 24, 26.

(c) The constant, approving *benediction of God the Father*. Matt. xxv, 34.

(d) The *consciousness of the love that purchased for them*, by the sacrifice of life, *their heavenly life and joy*. In the Lord's Supper he associated the fact of his sacrifice for them with his promise for their future. He made it a memorial and a prophecy, and connected in that one service the thought of his departure and of his coming; of his dying on the cross, and their living forever in the heavenly kingdom. The memorial is, "This do in remembrance of me." The prophecy is, "I will not drink henceforth of this fruit of the vine till I drink it new with you in my Father's kingdom." He closed an experience there which he would not reopen till he should renew it with his disciples in his Father's kingdom. He taught also that in heaven the redeemed should always refer their happiness to the redemption wrought for them on the cross. The "cup" joined the blessedness of that reunion in heaven with the memories of the sacrifice on earth.

Other characteristics of the heavenly life are taught by the apostles, but the chief revelations of Jesus concerning it are that the redeemed enter heaven through his sacrifice for them, and that they shall there be forever with him.

Christ describes the two states of being which follow the judgment as "life" and "punishment," and declares that they are "eternal." Matt. xxv, 46. R. V.

In the last three lessons we have presented the facts of the life of Christ and a summary of his teachings. These facts and teachings, or doctrines, are the foundation of the Christian Church. Before we proceed to study the Church, then, we must determine: —

THE RELATION OF THE FACTS TO THE DOCTRINES.

1 The facts concerning Christ are the **materials from which the doctrines are formed**. The Old Testament is the record of God's preparation of the world to receive and know Jesus Christ, the world's Redeemer. The spirit and aim of the Old Testament was to foretell and prepare for the sufferings and glory of Christ. 1 Peter i, 10, 11; Rev. xix, 10. Therefore the knowledge of the facts concerning Christ is necessary to the right interpretation of the Old Testament. The New Testament presents the facts of the

foretold manifestation of the Son of God. All the organic life of the Church and all the statements of doctrine as the basis of common belief in the New Testament are the consequences of these facts. They are presented in such variety that, being seen from different points of view, he may be clearly apprehended. The first fact in Matthew is the birth of Jesus Christ in Bethlehem, begotten by the Holy Spirit; the first in Mark is the beginning of the gospel of Jesus Christ the Son of God; the first in Luke is the birth of the forerunner of Jesus Christ; the first in John is the Word made flesh and dwelling among us. He is himself the chief fact, and on his life and teachings, the preparation for his first coming and for his final coming, the whole system of Christian doctrine is based.

2. The facts **developed into doctrines.** Having seen him,—his birth, obedience, holiness, love, grace, truth, sufferings, death, resurrection, and ascension,—our love for him is awakened, and we yield to him our confidence. This is faith,—*saving* faith,—though it may but dimly comprehend the method or nature of salvation. Its foundation is a living relation to Jesus Christ. The disciples at first had no summary of their belief. The beginning of new life in them was not acceptance of a system of truths revealed, but confidence in Jesus Christ who was manifested, coming to, and abiding in, him. Faith springs from personal impressions of the manifested Christ on the conscience and spirit of man.

From the facts and sayings of Christ we proceed with constantly increasing distinctness to statements of their nature and consequences. His death and resurrection being known, the doctrines concerning salvation through his death and resurrection can be taught, and are taught in the Acts and Epistles. But the meaning and virtue of the facts could not be taught till they were themselves completed and understood. Therefore we are told that the gospels are records of what Jesus *began* to do and to teach. Acts i, 1. The Acts and Epistles tell us how the facts furnish the foundations of the Church, and introduce to our knowledge the offices for men which Christ is to fulfil in heaven, the relations which he is to bear to them through his Spirit, and the wonders of his glory which are to be seen in the last time. We see, therefore:—

3. That the **doctrines** growing out of the facts are, in the gospels, left **incomplete**:—

(a) In *form*. Truths already known are there first more clearly explained, as in the Sermon on the Mount; then come beginnings of the revelation of a new mysterious economy, as in the conversation on the New Birth, the parables concerning the Kingdom, and the institution of the Last Supper.

(b) In *method*. The sayings and addresses seem to be born of occasions and suited to the moment. We expect that they will be followed by some

more orderly arrangement which will show their relation to each other and their purpose in guiding believers.

(c) In *substance*. Doctrines are as yet presented only in parables, proverbs, conversations, which suggest principles of thought and conduct. We feel, in studying the gospels, that there are yet many things to be said, for which the time had not yet come; and we expect the promise of Christ that the Spirit of truth should come to guide the disciples into all truth.*

We see also that we are first to teach pupils to know *him*, taking him as he is described in the recorded events of his life, and holding him up to their reverent view. Then we are to lead them to apprehend the things which are his, and their relations to each other and to the kingdom of God as his disciples

BLACKBOARD OUTLINE.

DOCTRINES OF CHRIST.

- VI. P. I Def. 2 Exp : G. con. nat.—l. & c. ch.—sup. all. ev.
—dir. acts con.—peo. tr.
- VII. P. I. Nat : dir. ad. F.—G. will ans.—un. sp.—con. & earn.—
inf. G. thr. Chr. 2 Con: f.—s —u. m.—r. f.—spr.—n. Chr.
- VIII. H S. per.—g. sup. pow —rev. div. tr.—rep. Chr.—
g. ans. pr.—ab. in bel.
- IX. Res. I. Def. 2 Dev. 3 Tea. of Chr: all r.—r. h., r. oth.—
bel. rec. pr.—spr. d., spr. l.—ke. id.
- X. F. J. I pr. 2 fut: def. ti.—Chr. J.—3 Inc. (1) fut. pun.,
nat. con. tr.—pos. ret; (2) fut. bl., con. pr. Chr.—ex.—
ben. F.—cons. l. p. h. l.

RELATION OF FACTS TO DOCTRINES.

I Mat. doc. 2 Dev. doc. 3 Doc. inc.: f.—m.—sub.

QUESTIONS.

What is the Providence of God?

In what ways does he exercise this care over nature? over his children?

What should be our constant feeling toward him in view of this care?

What is Prayer?

What response does it bring from God?

How may individual prayer be sometimes reinforced?

On what conditions will prayer be heard and answered by God?

* Bernard's *Progress of Doctrine*, p. 81.

What is the office of the Holy Spirit?
 What were his relations to the work of Christ on earth?
 What did he do for the first disciples?
 What does he do for the Church?
 How is his presence secured?

What is meant by the Resurrection?
 How did belief in the resurrection gain a place in the minds of the Jews?
 Who did Jesus teach would rise from the dead?
 By what power?
 What does he bestow on believers in the resurrection?
 What change is involved in the resurrection?

What does the Judgment include?
 How are men now judged?
 When will the general Judgment occur?
 Who will be the Judge? And why?
 Why is Christ to be the Judge?
 On what grounds will the wicked be condemned?
 Of what will their punishment consist?
 On what grounds will the saints be chosen?
 What will be the chief characteristics of their heavenly life?
 How does Christ describe the two states of being which follow the Judgment?

Of what materials are these doctrines formed?
 Why is a knowledge of the facts concerning Christ necessary to the right interpretation of the Old Testament?
 From what facts does the organic life of the Church spring?
 How do these facts develop into doctrines?
 What is the foundation of saving faith?
 How do those who possess saving faith gain a system of doctrine?
 In what respects did Christ, at his ascension, leave the doctrines incomplete?

✻ BIBLE ✻ STUDIES. ✻

No. VIII.

A STUDY OF CHRIST AS A TEACHER.

The chief object of the Sunday-school is to teach the religion of Jesus Christ. To him who commands his disciples to teach it we naturally look, not only for the truth, but for instruction in the best methods of teaching it. A study of Christ as a teacher includes answers to three questions:—

I.—WHY SHOULD ALL TEACHERS STUDY CHRIST?

1. Jesus Christ, the Author of Christianity, **presents himself** as a teacher, and calls his followers disciples—learners in his school. The record of his life is an account of what he began to do and to teach. Acts i, 1. He sent forth his disciples to be teachers. Matt. xxviii, 19. Therefore we may expect to find in his life and work the most important of all instructions for teachers.

2. He has taught **more truth** than any other teacher. His recorded sayings do not fill more space than half a dozen sermons, yet they are each a living seed. Vast libraries are filled with comments on his words. They are the most precious literary heritage of the human race.

3. He has taught truths of **greater importance** to men than any other teacher. His teachings show men how to escape from sin, to become like God, to enter heaven, and to gain eternal life.

4. The **effects** of his teaching **surpass** those of any other teacher. More lives have been changed for good, more griefs lightened, more love created, more joy and peace bestowed by his teaching than by any other.

5. Divine truth must be **learned from Christ** by other teachers who would communicate it. Only he could reveal the truth which he commanded his disciples to teach. Luke x, 22. They knew that they could not find it with any other teacher. John vi, 68.

6. The **commission** to teach divine truth can be **given only by Christ**. We are to teach what he has commanded, and because he has sent us. Matt. xxviii, 19, 20.

II.—WHAT WERE THE SOURCES OF HIS KNOWLEDGE?

1. Intuitive.

(a) He knew God (Matt. xi, 27) as thoroughly as God knew him. John

x, 15. As he knew God, he taught him to his disciples, so that they learned to know God and to experience the fullness of his love. John xvii, 25, 26.

(*b*) **He knew man.** John ii, 24, 25. His knowledge is illustrated constantly in his teaching. He perceived the pride of Nicodemus (John iii, 1-21), the avarice of the young ruler (Luke xviii, 18-25), and the secrets of the sinful woman at the well (John iv, 7-26). His knowledge, in its accuracy, comprehensiveness, and infallibility, is like the knowledge of God. 1 Chron. xxviii, 9; 1 Sam. xvi, 7.

(*c*) **He knew himself,** in his relations with God and with men. He knew that he was Son of God. He came forth from the Father (John xvi, 28), is in the bosom of the Father (John i, 18), had glory with the Father before the world was (John xvi, 5), possessed all things that the Father has (John xvi, 15), was to return to the Father (John xvi, 28), and is one with the Father (John x, 30).

He knew also that he was Son of man, the Saviour of lost men (Luke xix, 10), having authority because he is Son of man (John v, 27), and himself a ransom for lost men. Matt. xx, 28.

2. Acquired. He steadily gained wisdom. Luke ii, 52.

(*a*) He studied his **Bible**. He mastered its contents. He proved his divine mission by quoting from it. John v, 39. He astonished the Jewish teachers by the skill with which he interpreted its meaning. John vii, 15.

(*b*) He studied **nature**: the habits of birds, the growth of trees, the colors of flowers, the changes of the weather and the seasons. Matt. vi, 26-29; xvi, 2, 3. It was not his business to teach these things, but he used his knowledge of them effectively to convey the truths he aimed to teach.

(*c*) He studied the **people** with whom he lived. He understood not only their nature and the laws of their being, but the affairs of government (Mark xii, 13-17; Matt. xvii, 24-26), the customs of society (Luke vii, 44-47; Matt. xxv, 1-12), the ways of business (Matt. xxv, 14-18; Luke xvi, 1-8), the history of his country (John iii, 14), current events (Luke xiii, 1-5), and the religious opinions of the people (John iv, 22).

If he, whose divine power was so great, so diligently studied all things with the view to strengthen his teaching, what shall those who teach in his name do with their Bibles, and with the world around them?

III. — WHAT WERE THE CHIEF CHARACTERISTICS OF HIS TEACHING?

1. Characteristics which we can not imitate.

(*i*) His **originality**. He not only discovered, he created truth. Newton discovered the law of gravitation. Harvey discovered the circulation of the

blood. Others might have found out these things if they had not. But the great truths of the gospel could never have been, if Jesus had not come to earth, and died, and rose again. He *is* the Truth.

(2) His **miraculous power**. He wrought miracles that men might believe in him. John v, 36; x, 25. These miracles often convinced men that he was a divinely appointed teacher. John iii, 2. We can not work miracles. But the Spirit of the living God, working on minds through our teaching, is greater evidence of power than miracles which Jesus did. John xiv, 12.

2. *Characteristics which we ought not to imitate.*

(1) His **authority**. He asserted things without proof, and usually left them without argument. He revealed new truths. He did not refer to others for authority, but declared himself greater than the teachers in whom his disciples had trusted (Matt. xii, 41, 42); greater than the laws they had obeyed (compare Mark ii, 28 with John v, 16, 17) and the institutions they had revered. Matt. xii, 6. He quoted from the Old Testament as his own, and altered and enlarged its meaning. Matt. v, 31, 38, 39.

(2) His **self-confidence**. His chief theme was himself. He declared that the salvation or ruin of his pupils depended on the way they treated him (Matt. x, 32, 33): and that he claimed the supreme love of those who would be his disciples. Luke xiv, 26.

3. *Characteristics which we should imitate.*

(1) His **simplicity**. All the words he used were within the range of the common people. He never made any effort to impress people by his oratory.* His profoundest truths are always clearly and simply expressed.

(2) His **adaptation** of his teaching to his pupils. He taught truth which all men need: therefore it was adapted to all. But he so presented it that each one felt that it was for him alone. The God whom he revealed is his Father and *ours*. The souls he would save are *our* souls. The law of love he taught is the rule of *our* lives. The kingdom of God is within *us*. He makes us feel that it is wholly in our interest that he reveals these things.

He adapted his teachings to the capacities of his hearers. To one class he taught in parables, that he might rouse their curiosity. Matt. xiii, 13. To others he declared truths more plainly, because they were prepared to understand them. Matt. xiii, 11. He studied the circumstances and mental characteristics of each one of his pupils. He set the kingdom of heaven at every angle by which men might get the view of it that would most satisfy their wants. To one who sought how to enter the kingdom, he said: "Ye must be born again"; to another: "Sell all that thou hast"; to another:

* Thompson's *Theology of Christ*, p. 12.

"Take up thy cross"; to another: "Ye shall see heaven opened."* He adapted his teaching to the *particular* needs of his pupils. He did not attempt to teach things apart from his mission, nor to correct errors unconnected with it. He made use of common terms to convey his ideas, without stopping to notice all the false notions attached to them, which were remote from the interests of religion or morality. Matt. v, 45.

(3) His habit of **illustration**. He usually stated general truths under the likeness of particular facts. For example, when he would teach the spirit of true prayer, he presented the picture of the publican beating his breast, with downcast eyes, with the Pharisee, in complete contrast of attitude, spirit, and expression, in the background.

He drew his illustrations from the world of nature around him, and from the characters and actions of those with whom he lived. The lilies clothing the fields with beauty, the shepherd leading his flock, the broad and narrow streets, the birds flying through the air, are pictures illuminating his speech. He made nature testify of God. The commonest events and incidents he made instruments to interpret his meaning. The fall of a hut in a storm, the housewife hunting for a lost coin, the bursting of an old bottle, the farmer sowing his seed, the darnel growing in the wheat, — such simple descriptions as delight the common people, — he used to reveal truths of infinite importance. Nearly one third of all his sayings are parables. His words show no rhetorical effort. They are spontaneous answers to the questions of the hour; yet his thoughts are so vital and powerful and clothed in such picturesque forms that they provoke thought more than any man's utterances.

(4) The **suggestiveness** of his teaching. He awakened what was best in his pupils; and he did this often by answering their thoughts rather than their words. John iii, 1-3. He often awakened the sleeping conscience by alluding to the secret feelings rather than to expressed sentiments. John iv, 16-18. He put seed-thoughts into their minds, which grew in meaning as men meditated on them. It has been said that all our progress must consist solely in more perfectly understanding and more completely appropriating to ourselves that which is in Christ. He led his pupils from the known to the unknown, taking the Old Testament, with which they were familiar, as the starting-point from which to reveal the mysteries of a new dispensation.†

He chose familiar forms into which to put new meanings. He rewarded interest in his words. Those who inquired of him he drew into closer fellowship with him. He unfolded mysteries to those who sought to know them.

* *Ecce Deus*, pp. 203 ff.

† Neander's *Life of Christ*, pp. 101-113.

Mark iv, 11. He was never impatient with a sincere student who made mistakes. Luke ix, 55. But he admonished them that their profit from his teaching would depend largely on their faithfulness. Luke viii, 18.

The substance of his teaching was what the best men most desire to know — the coming of the kingdom of God, its character and glorious future; most of all, his position in it and that of his disciples. He so presented these things that they were not merely truths, but quickening realities. John vi, 63.

(5) The **divine love** in his teaching. That was his supreme motive John xv, 13; x, 11. It was no mere personal fondness, but a sense of the infinite value of every soul. Matt. xviii, 14. It was in marked contrast with Jewish teachers, who looked with contempt on the ignorant. John vii, 49: This abiding consciousness gave a moving charm to his words. They glowed with gentleness, so that strangers who heard them wondered at their sweetness. Luke iv, 22. This intense humanity held the interest of his pupils. He talked not to, but with, them. They did not weary of him, because he had the words of eternal life. This characteristic appears on nearly every page of the gospels. He addressed the palsied sinner as "son." He greeted the waking child of Jairus as "daughter." His yearning love was his keenest rebuke to the woman that was a sinner. He soothed pain by his touch. He wept over the city whose inhabitants were going to crucify him. He rebuked the profane and cowardly disciple only with a look of pity.

(6) The **divine power** in his teaching. John xvii, 8. His hearers felt that his words were from God. John vii, 46. They were astonished at the impressiveness of his manner (Luke iv, 32), which carried conviction to his disciples (John vi, 68, 69), and awed those who did not accept his teaching (Matt. xxii, 22, 33, 46). He knew that he was sent from God, and he knew perfectly the truth he was to speak. Therefore he taught with calmness and certainty, yet ever with the fervor of one who was held by the spell of the greatness of spiritual and eternal realities on which he looked.*

He had received the Holy Spirit without measure. The truth, vitalized by the Spirit, possessed him, and overflowing upon his hearers, kindled enthusiasm in their minds and hearts. He *is* the truth. Therefore his teaching is always new. If he taught men to love one another, they knew that he was love. If he spoke to them of God, they knew that he was in the bosom of God. John i, 18. His words grow in the minds of those who receive them because the mind and the power of God is in them. John iv, 14; xiv, 10.

(7) The **divine patience** in his teaching. Sometimes it offended his pupils, and they left him. John vi, 66. Others who stayed with him did not believe his words, and he knew that some among them would give him into

* Stalker's *Life of Christ*, pp. 65 ff.

the hands of his enemies. John vi, 64. But he was possessed with a sense of his mission (John xviii, 37), which gave earnestness to his words, his look, his gestures. He was so intensely anxious to save men that his desires broke forth in cries and tears. Matt. xxiii, 37. But his sense of his divine appointment gave a calm confidence to his presence. No discouragement ever moved him to leave his work. He appealed to his disciples to learn this patience of him. Matt. xi, 29.

(8) **The power of a holy life.** This has already been implied. It needs only to be emphasized for our consideration. He had a unique moral power. His words had in them the grandeur of his character. That power won the full confidence of his disciples. John xi, 22, 27; Matt. xvi, 16; John iv, 42; vi, 69. The teacher was more than what he taught. His purity, tenderness, dignity, gave sanction to all he said. This power is beyond all knowledge.

(9) **His teaching developed the mental faculties** of his pupils. He commanded attention and won it. Luke iv, 20. He gave something to all, and more, as they were able to receive it. Mark iv, 33. No one was too immature to receive his words. His simple stories of common life delight little children. The prodigal son, the sower, the good Samaritan, the penitent publican, are pictures which attract the most uncultured; yet the wisest have ever found in them something beyond their thought. He engaged the minds of his pupils upon problems by presenting parables. He started inquiries. His sayings always left something still to explain. He made the kingdom of heaven *like unto* things which they knew; yet the more they learned of it through familiar symbols, the more they were interested, and the more profound seemed the depths into which they were searching. He aimed, not to do the thinking for others, but to make them think for themselves. He gave them brief, pithy sentences, proverbs, paradoxes, which stick in the memory. He thus planted in their minds truths which they could not then fully understand, but which would become an increasing source of spiritual light, as the divine life was formed in them. John xiii, 7.

(10) **His teaching developed the moral and spiritual natures** of his pupils. The respect with which he taught them impressed them with his estimate of their spiritual possibilities. He set an infinite value on each individual soul. He taught individuals with as profound interest as multitudes. No less than nineteen interviews are recorded in which he spoke to individuals of the profoundest mysteries of the kingdom of God. His method is strikingly illustrated by his conversation with the woman at the well. He found a way of approach to a stranger who hated the nation to which he belonged, by appealing to her generosity. He met her refusal to grant him a favor by a suggestion that aroused her curiosity. He was led by her conversation, yet

led her till he pierced her conscience, and prepared her for the revelation of his mission and himself.* He stimulated purpose by the knowledge he imparted, showed them that it is a law that the mind must make choice of God in order to understand divine things, and he moved them to make this choice. John vii, 17. He told the Jews that they misunderstood his words because their hearts were not prepared to receive his truth. John viii, 43. He showed that those who surrendered themselves to the drawing of God became increasingly susceptible to divine impressions. Matt. xiii, 12. He laid hold of the secret forces of character, and formed the soul anew by his teaching, which was often accompanied by actions containing the thoughts he would convey. Luke v, 1-11. He impressed on his disciples as the supreme motive of their lives that they could become like himself, and could be ever with him, by obeying his teaching. John xv, 14; xvii, 22-24; xiv, 3.

Jesus Christ, then, was the perfect Teacher. He has had no rival and no successor. No man ever spoke such words, exerted such influence, produced such results as he. He has perfectly illustrated in his own life and work the characteristics by which all who would teach divine truth may succeed. In this lesson these characteristics are presented. No attempt has been made to point out how teachers may imitate him, or to exhort them to do so. Each one should study the Teacher, and learn for himself how to succeed in the work to which the Teacher has called him.

BLACKBOARD OUTLINE.

WHY? Pr. hsf. — mo tr. — gr. imp. — ef. sur. — le. fr. Chr.
Com. fr. Chr.

SOURCES. 1. Int: G. — M. — hsf. 2. Acq: B. — N. — P.

CHAR. — 1 Or. — m p. 2 Au — s c.

3. Sim. — ad. — Ill. — sug. — div. 1. — div. p. —
div. pa. — h. l. — de. m. f. — de. m. s. n.

Directions for Study. — Take one section at a time. Examine each Scripture reference. Find other illustrations of the same subject. Think about them. Read in connection some Life of Christ, as Geikie's, Abbott's, or Farrar's.

* Abbott's *Jesus of Nazareth*, p. 134.

QUESTIONS.

Mention the reasons why Sunday-school teachers should study **Christ**.

What knowledge did he possess by virtue of his divine nature?

What knowledge of the Bible, and how did he acquire it?

How did he gain a knowledge of nature? Of people?

What necessity for the teacher is suggested by the knowledge which **Christ** acquired?

What characteristics of his teaching can not be imitated?

What characteristics ought not to be imitated?

What characteristics ought we to imitate?

How did he adapt his teaching to his pupils?

From what sources did he draw his illustrations?

How did he stimulate the growth of knowledge in others?

How did his love for men affect his teaching?

What gave divine power to his teaching?

How did he develop the minds of his pupils?

How did he develop their moral and spiritual natures?

(The following questions are suggested to aid the student in making personal application of this lesson.)

How can we learn the mind of God, and the motives, thoughts, characters of men?

Why did Christ possess characteristics as a teacher which we can not acquire?

How can we make the truths we would teach plain to common minds?

How can we best approach our pupils with the truth?

How can we gather suitable illustrations for our teaching?

How can we awaken and increase the interest of our pupils?

How can we increase our own interest in our pupils?

How can we add to the power of our teaching?

What motives to patience may we learn from Christ's teaching?

By what means can we strengthen the minds of our pupils?

How can we develop their moral and spiritual natures?

✻ BIBLE ✻ STUDIES. ✻

No. IX.

THE NEW TESTAMENT AS THE REVELATION OF THE CHRISTIAN CHURCH.

ITS ESSENTIAL ELEMENTS: AND ITS HISTORY IN THE NEW TESTAMENT.

The Christian Church is *a union of believers in Christ, who, through faith and love, are members of the kingdom of God.* It is a revelation from God, supernatural in its origin, sustained by life imparted to it from God (Eph. ii, 22), and a preparation for a perfect, eternal society—the City of God. Rev. xxi, 2.

It is *contrasted with the Jewish Church.* That was founded on one family and continued in it to the end. This is founded on personal relations with Jesus Christ and is open to “every creature.” Mark xvi, 15. That was composed of one nation and limited to it. This belongs to no nation (John xviii, 36), but seeks to include all nations. Matt. xxviii, 19. That had an elaborate system of sacrifices. This has but one Sacrifice, offered once for all. Heb. x, 11–14. The qualification for admission to that was Jewish birth. The way to enter this is by the New Birth.

Nevertheless the Christian Church is *an outgrowth of the Jewish Church.* Its principles of righteousness were there first taught. Its plan was there first revealed or foretold. In the Jewish Church the language was formed in which the peculiar ideas of the Christian Church are expressed. From it came the founder of the Christian Church, and the people fitted by their ancestry, their spirit, their education, and their hope, first to represent Christianity to the world.

THE ESSENTIAL ELEMENTS OF THE CHRISTIAN CHURCH:—*

I. **Supreme Allegiance to Jesus Christ**, as the manifestation of God and the Saviour of mankind;

1. As *foretold by the prophets and by the events* of Jewish history. He realized what the life of the Jewish Church had foreshadowed. Those who opposed the teaching of the Old Testament opposed him. Matt. v, 17–19.

* The student should carefully read, in connection with this lesson, the *Book of the Acts*,

He was in the Ancient Church and in the minds of its leaders. John v, 46; viii, 56. The principles of the Church which he founded were in the earliest revelations, though but dimly understood. Gal. iii, 8.

2. As recorded in the accounts of his life on earth, given in the Gospels: that he came from heaven, lived, died, rose again, and ever lives. The proclamation of the facts concerning Jesus Christ are the grounds of the invitation to enter the Church. Acts ii, 36, 38. To accept him as revealed in his earthly life is to be fitted to enter the Church. Acts xvi, 31, 33.

3. As made known in the consequences of those facts *through the teaching of the Apostles* after the facts were given.

This includes the knowledge of the divinely guided expectation of the people concerning his coming, of his ministry on earth, of reconciliation by his death, the apprehension of his ministry in heaven, and of his continued ministry on earth through the Holy Spirit: or knowledge how we are saved by his life. Rom. v, 10; Eph. ii, 20.

II. **The Holy Spirit**, who is the gift of Jesus Christ to his people. Acts ii, 33.

1. *Unknown to rejecters of Christ.* As long as men refuse to accept and obey the gospel they cannot receive the Holy Spirit. John xiv, 17.

2. *Dwelling in believers.* Every one who enters on a life of faith and obedience to Christ must receive the Holy Spirit (1 Cor. xii, 3), is made a partaker of him (Heb. vi, 4), and his body is a temple of the Holy Spirit (1 Cor. vi, 19). He bestows gifts on believers (1 Cor. xii, 7-10), sheds abroad the love of God in their hearts (Rom. v, 5), helps them to pray (Rom. viii, 26), and works their complete salvation (2 Thess. ii, 13).

3. *The bond of union in the Church.* Those who belong to Christ become one body (1 Cor. xii, 12, 27). The Holy Spirit is the test of the Christian's membership in that body (Rom. viii, 14). By him all members are baptized into that body. (1 Cor. xii, 13.) In them collectively he dwells. (1 Cor. iii, 16.) He bestows the gifts necessary to the government of the Church (1 Cor. xii, 4-11), and guides the choice of officers (1 Cor. xii, 28-30; Acts xv, 28). Through the Church he utters to the world the invitation of the gospel. Rev. xxii, 17.

III. **The covenant of believers** in Christ, with God and with one another. The Church in the New Testament sometimes signifies an assembly of believers in a particular place (1 Cor. xiv, 23): sometimes the union of those who confess Christ in a town or city. 1 Thess. i, 1. Sometimes it includes all believers in him. Eph. i, 23.* We use it in this last sense in this lesson.

* Van Oosterzee's *Theology of the New Testament*, p. 325.

This covenant is established with two rites, which are its outward signs.

1. *Baptism*, which is the believer's expression of faith in Christ. By it Christ would separate his followers from an unbelieving world and unite them in the confession of the Father, Son, and Holy Spirit. Matt. xxviii, 19; Mark xvi, 16.*

2. The *Lord's Supper*, which commemorates the atoning death of Christ (1 Cor. xi, 23-26), and by which the fellowship of believers with him and with each other is confirmed. (Matt. xxvi, 26-28; 1 Cor. x, 16, 17.) It is to be celebrated, after careful self-examination, through all the history of the Church on earth.

Those who have this confidence in Jesus Christ, who have received the gift of the Holy Spirit, and have entered into this covenant with him and with each other, constitute the Church of Christ; and we must regard all within these limits as brethren, though we may think them wrong in some opinions and actions.

THE HISTORY OF THE CHURCH IN THE NEW TESTAMENT:—

1. It was **formed within the bounds of Judaism**. Its birthday was Pentecost.† Acts ii, 1-4. The first Christians were all Jews.

1. The first act in founding the Christian Church was the *gift of the Holy Spirit* to believers, which had been promised them by Christ before his ascension, and for which they were waiting. Acts i, 4, 5. He himself bestowed that gift upon them. Acts ii, 33. Its visible signs were a supernatural appearance of fire, speaking with tongues, and prophecies, witnessing to the gospel. The intellects of believers were suddenly illuminated with new knowledge of divine truth, by which their emotions were kindled into glow and wonder and joy. God gave to the members of the new church the *light* and the *warmth* of the Holy Spirit.

2. The next step was the *formal offer* to the Jews of *salvation* through Jesus Christ. Peter presented the gospel as the fulfillment of prophecy and the completion of the covenant made by the fathers. He called on his hearers to repent of their sins, to believe in Jesus as the Messiah who could forgive their sins and set them free from sin, and to be baptized into this faith, thus outwardly joining together as a communion of the Messiah; and he promised as the result the gift of the Holy Spirit, whose wonder-working presence had been shown to them. Acts ii, 38-40.

3. The Jews who became *believers* in Jesus were *baptized* and *formed* themselves into a distinct *community*. Acts ii, 41. The basis of their organ-

* Van Oosterzee's *Theology of the New Testament*, p. 115; Neander's *Planting and Training of the Church*, p. 27.

† Bernard's *Progress of Doctrine*, p. 115.

ization was their acknowledgment of the fact that Jesus was the Messiah. From this point they were led to more perfect knowledge of the Christian faith by the continual enlightenment of the Holy Spirit. They ascribed to the Messiah what the Old Testament promised that he should be, rightly understood: the Redeemer from sin, the Ruler of the Kingdom of God, to whom their lives were to be devoted, whose laws were to be obeyed in all things.

4. The first Christian community *took on itself the character of a family*. The new joy of Christian fellowship subordinated all other feelings for the time. They daily assembled in the Temple or in small companies in private houses. Addresses were made on the doctrine of salvation, prayers offered, they ate together; and after each meal bread and wine were distributed in memory of Christ's last supper with his disciples and in token of their brotherly love to each other.* They made for themselves—as occasion demanded—customs of worship, rules of government, and officers, as they were taught by the Holy Spirit and by experience. But they remained outwardly Jews, continuing in the temple services and in attendance on the synagogues, whose forms of worship and means of instruction corresponded closely with the nature of the new Christian worship.

5. The new Church soon began to *antagonize Judaism*. Jesus the Messiah was brought forward as risen from the dead and the leader of the new Church, and miracles were wrought in his name. This *roused the hostility of the Sadducees*, who were angry because these illiterate men taught the people and because they taught the resurrection of the dead through Jesus. They arrested Peter and John. Acts iv, 1-3.

Then Stephen formally declared that the new Church was not a modification of Judaism, but a new order; and that Jesus would destroy the temple and change the customs which Moses delivered to them. This *stirred the enmity of the Pharisees* and led to the murder of Stephen and to the scattering of the disciples from Jerusalem throughout all Palestine. The conviction that, as the destruction of the temple, which was necessarily connected with their worship of God, had been foretold by Jesus, so the outward system of Judaism would fall and a new and spiritualized worship and church would arise from it, seems to have been more and more clearly accepted and declared. The scribes taught that the Mosaic Law provided the means of justification for men and a title to eternal life. The disciples of Jesus taught that the Law could not do this, but that the death of Jesus procured eternal life for men, that his resurrection originated it, and that confidence in him secured it. The more these doctrines were preached, the more clearly the antagonism between the two systems appeared.†

* Neander's *Planting and Training of the Church*, pp. 28 ff.

† Bernard's *Progress of Doctrine*, pp. 143 ff.

11. The Church extended to the nations. The persecution of the disciples by the Jews scattered them abroad and led to the preaching of the gospel in different parts of Palestine, and finally throughout the known world Acts viii, 4.

1. *Samaria evangelized.* This was the first province out of Judæa where the gospel was accepted. Philip, who had sought refuge there, preached with great acceptance. The tidings of his success brought thither Peter and John from the church in Jerusalem. The gift of the Holy Spirit was bestowed on the new disciples as on those at Pentecost, and another church was formed. From this point, the gospel spread through the province. Acts viii, 25. Thus the expanding power of Christianity cast down another race barrier; the *despised Samaritans were received into fellowship*, and Christian Jews assented. Acts viii, 14-17.

2. The *conversion of Cornelius* and his household. In response to a special revelation from God, Peter preached the gospel to *uncircumcised* Romans, who accepted it, received the gift of the Holy Spirit, and were *baptized into the name of Jesus*. Again, as at Pentecost and in Samaria, this next advance of the Christian Church—that in the new dispensation all nations are invited to enter the Church of God—was sanctioned by the effusion of the Spirit. Acts x, 34, 35. The Jewish believers heartily accepted this new doctrine, because God taught it to them. Acts xi, 18. Thus the Christian Church was made ready to conquer the whole world.

3. The *gospel preached to the Gentiles*.

(a) At *Antioch*. Peter had received one Roman family into the Church; but it was still Jewish in its character and membership. The persecution which sent Philip into Samaria scattered other disciples still further; and some Hellenist Jews came to Antioch and preached the gospel to Gentiles. God honored that work with such power that the church at Jerusalem heard of it, and they sent Barnabas, an evangelist, to look after it. He united with himself Saul, who here began his public career as a great Apostle. This new church was largely composed of men of other nations than the Jews; and here, for the first time, a new name was given to the disciples, probably by the Gentiles.* They were called Christians. Acts xi, 26. This step, the *admission of Gentiles to equal privileges with Jews in the Christian Church*, is one of the most important revolutions in the history of mankind.†

(b) In *Asia Minor*. Paul and Barnabas, having been set apart by the brethren at Antioch through divine direction, went forth to proclaim the gospel

* Conybeare and Howson's *Life of St. Paul*, vol. i, p. 119; Neander's *Planting and Training of the Church*, pp. 68 ff.

† Stalker's *Life of St. Paul*, p. 58.

to the world. At Antioch in Pisidia they first made the great announcement that *their mission was* to carry the news of salvation *to the Gentiles* and to the ends of the earth. Acts xiii, 46, 47. After visiting a number of places in Asia Minor, they returned to Antioch in Syria. Acts xiv, 26-28. The missionary spirit, now the chief characteristic of the Christian Church, rose to its sublimest height in Paul. The keynote of his teaching was "Christ for the world, and the world for Christ."

(c) *The Council at Jerusalem.* The admission of Gentiles to the Church and the organization of Gentile churches raised a question of great importance as to whether any could share in the Kingdom of God, except by becoming Jews. A formal council of leaders in the churches, held at Jerusalem, decided, under the declared guidance of the Holy Spirit, that *Gentiles could become Christians without observing Jewish ceremonial laws.* Acts xv, 1-36.

(d) *The gospel in Europe.* After some further time spent with the church at Antioch, Paul started on a second missionary journey during which, by a nocturnal vision, he was summoned to enter Europe. Here he first preached the gospel at Philippi, and Lydia was his first convert. She and her family received baptism at his hands. The result of this long journey was the beginning of churches in the chief centers of the civilized world east of Italy. Christianity, in this mission of Paul, began its great westward march. He followed this journey by a third which strengthened and extended the work of the second.*

(e) *The final rejection of the gospel by the Jews.* When Paul returned to Jerusalem, before a great audience of Jews he once more rehearsed the story of his conversion and his labors, claiming his place in the covenant as a preacher of *the hope of Israel*, and declaring that he had received a divine commission to preach the gospel to the Gentiles. But at this announcement the people cried out against him. Jerusalem rejected him, and the Temple doors were shut against him and his message. Gentiles, by casting him into prison, saved him from being murdered by Jews. In the hands of the Roman Government as a prisoner, Paul realized the wish of his life, and was taken to *Rome*, the capital city of the world, where he proclaimed the gospel, which here gained a foothold from whence it spread to all the nations. Thus the new faith, which at first gained its adherents solely from the Jews, became a religion for mankind, and its connection with the Jewish people, as a nation, was completely severed.

"Christianity has been finally drawn out of Judaism, the delicate and intri-

* See excellent maps of Paul's journeys in Hurlbut's *Manual of Biblical Geography*, pp 113 ff.

cate relations of the two systems being dealt with in such a way that (so to speak) the texture of living fibre has been lifted unimpaired out of its former covering, leaving behind only a residuum of what was temporary, preparatory, and carnal. In fact, the doctrine of the Gospel has been cleared and formed—cleared of the false element which the existing Judaism would have infused into it, and formed of the true elements which the old covenant had been intended to prepare for its use.” *

BLACKBOARD OUTLINE.

Ch. def: Cont. J. Ch.—Outgr. J. Ch

Ess. el: 1. Sup. al. J. C: for.—rec.—tea.

2. H. S.: Un. rej.—dw. bel.—bond. un

3. Cov. bel: Bap.—L. S.

Hist. 1. Within Jud.: H. S.—of sal.—bel. bap.—char. fam.
—ant. Jud.

2. Ext. Nat.: Sam. ev.—con. Cor.—gos. Gen. A, A M,
Co. J, Eu,—rej. J.—Ro.

QUESTIONS.

Define the Christian Church.

In what respects is it contrasted with the Jewish Church?

How is it an outgrowth of the Jewish Church?

What are its three essential elements?

How is Jesus Christ presented in the Scriptures as the object of faith?

What is the office of the Holy Spirit in the Church?

By what rites is the covenant of believers established and maintained?

What two periods characterize the history of the Church in the New Testament?

When did it begin?

Of whom was it at first composed?

What were the successive steps in founding the Church?

What occurred through the gift of the Holy Spirit to believers?

In what terms did Peter present the gospel to the Jews at Pentecost?

* Bernard's *Progress of Doctrine*, p. 143.

- What was the basis on which the first church was organized?
- What was its peculiar character? and how was this kept up?
- How did the new church antagonize Judaism?
- What sects of the Jews were offended at it? and why?
- Who first after the Jews organized a Church?
- Who next received the gospel?
- Why did Jewish believers consent to admit the uncircumcised?
- What great advance was made in the organization of the church at Antioch?
- What principle was first distinctly asserted in the mission of Paul and Barnabas to Asia Minor?
- How did the church at Jerusalem endorse this advance?
- Where were churches next formed?
- By what act did the Jewish nation finally reject the Christian Church?
- How did Paul conclude his mission as a preacher of the gospel to the Gentiles?

✻ BIBLE ✻ STUDIES. ✻

NO. X.

THE NEW TESTAMENT AS THE REVELATION OF THE CHRISTIAN CHURCH.

PROGRESS OF DOCTRINE IN NEW TESTAMENT: DOCTRINES IN THE ACTS AND EPISTLES.

The doctrines taught by Jesus Christ, as we have seen (Lesson VII), were left by him incomplete in form, method, and substance. We find a

PROGRESS OF DOCTRINE IN THE NEW TESTAMENT.

The teaching of Christ constantly pointed to the future. The Kingdom of God was at hand. The Way of Salvation he had come to open. The New Birth was a new idea. He brought life and immortality to light, but he disappeared from view in the sunrise of the new day. Then he reappeared, through the Holy Spirit, to dwell in his disciples as individuals, to give direction and power to his teachings as proclaimed by them, and to abide in the Church composed of his disciples. We therefore find in the New Testament:—

I. **Three Stages** in making known the doctrines of the gospel:—

1. In the **Gospels**: the **Manifestation of Christ** to men, giving the materials and conditions of a spiritual life which was to follow. This we have already studied.

2. In the Book of the **Acts**: the **Preaching of Christ** to men, summing up the results of his appearing, proclaiming him with the witness of the Spirit, winning men to be his disciples, and gathering them into churches. All the addresses given in the Acts, except the debate in the Council at Jerusalem and the charge to the elders at Miletus, are to those yet outside of the Church. This preaching summarized the facts of the manifestation of Christ; that he *was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried; that the third day he arose from the dead; that he ascended into heaven, and sitteth on the right hand of God, the Father Almighty; that from thence he shall come to judge the quick and the dead.* The preachers also spoke by the power of the *Holy Ghost*, which was likewise bestowed on those who received their testimony with faith

They formed a *holy Church, Catholic* in that it received all who believed in Christ in every nation. That Church is composed of people striving to be holy, or *saints*, bound together in the *communion* of love. These believers know that they have found *the forgiveness of sins* through Jesus Christ, and expect, through him, to experience *the resurrection of the body* and to have *life everlasting*. This, which is called the Apostles' Creed, though not put by them into this form, is the substance of their preaching as recorded in the Acts.

3. In the **Epistles**; the **Life in Christ**, as received and manifested by believers, explained, illustrated, and inculcated.

The *form* of these communications is suited to those who have entered into the new life in Christ. The prophets uttered messages to the nations. The apostles wrote letters to the brethren.

The *method* of conveying the truth is appropriate to those belonging to the Church of Christ. Believers are addressed as those who themselves have communion with God and an unction from the Holy One. Wherever necessary, authority is asserted and a direct revelation avowed. But the communications are everywhere characterized by personal acquaintance and affection. The writers utter their convictions, confirm their statements by quoting from former Scriptures, appeal to the judgments of their hearers; thus not only informing, but educating them in the meaning of the Will of God.

The *substance* of apostolic teaching, while identical with that of Christ himself, amplifies and enlarges upon it, giving not only the facts of his manifestation, but its results. From lessons given by his life, character, and words, we are guided to lessons on the redemption, reconciliation, and salvation, which result from his manifestation. The Epistles may be briefly characterized as follows: —

The subject of the Epistle to the **Romans** is *justification: its need, nature, and effects*. It is an answer to the fundamental question: "How can man be just with God?"

The Epistles to the **Corinthians**, in the presence of the essential spirit of worldliness, avow *the divine authority of the gospel and its claim that the mind should be subject to it; and direct the life of the Church*.

The Epistles to the **Galatians**, in the presence of the spirit of bondage to the forms of the Jewish Church, declare that *the gospel gives spiritual freedom*.

The Epistles to the **Ephesians**, **Philippians**, and **Colossians** present *views of the eternal purposes of God and the ideal perfections of the Church, in Christ*.

The Epistles to the **Thessalonians** proclaim *the hope and the assurance of the coming of Christ*.

The Epistles to **Timothy**, **Titus**, and **Philemon** explain *the spirit, principles, and work of the office of the ministry, and the duties devolving on the Church.*

The Epistle to the **Hebrews** shows *the relations between the Old and the New Covenants*, and that these relations consist in a divinely intended system of analogies.

The Epistle of **James** supplements Paul's doctrine of faith by the corresponding teaching of *the necessity of righteous conduct*. He conceives the gospel as the fulfillment of *law*.

The Epistles of **Peter** are characterized by *hope*. He witnessed the sufferings of Christ and expects to partake of his glory. He conceives the gospel as the *fulfillment of prophecy*.

The Epistles of **John** are characterized by *love*. He conceives the gospel as the manifestation of the heart of God. His message is: "God first loved us: therefore let us love Him and the brethren."*

The Epistle of **Jude** exhorts us *to contend earnestly for "the faith once delivered to the saints."*

The **Revelation** is the one prophetic book of the New Testament. Rev. i, 1; xxii, 6. It presents the *result and consummation of all the work of Jesus Christ* in human history. Its theme is: "I come quickly."

II. The Principles of the progress of doctrine:—

1. **Unity.** The advance of revelation in the Old Testament is slow and sometimes difficult to trace. God began to make himself known to men by giving them a few truths suited to the simplest stage of intelligence. Through many centuries these truths were more completely presented and new ones added, as men were able to bear them.† In the New Testament, God, who had spoken by the prophets, spoke by his Son. Heb. i, 1, 2. The advance becomes swift and continuous. Within the period of one human life, the whole gospel of the present dispensation was unfolded. But all, from the first announcement of the Creation to the cry of the Apostle, "Even so, come, Lord Jesus," proceeds from one mind. The one subject is: Redemption through Christ foretold, revealed, explained, and applied. Holy men of old spake as they were moved by the Holy Ghost. Jesus taught by the power of the Spirit. He promised that the teaching of his disciples should be communications from his Spirit. I Cor. xii, 4-7.

2. **Reality.** The teachings of the New Testament are not theories, but the consequences of facts. The facts were first completed, then their consequences

* Schaff's *History of the Church*, vol. i, p. 551.

† *Progress of Doctrine*, pp. 43ff. For fuller treatment of the subject, see *The Bible: Its Revelation, Inspiration, and Evidence*, by John Robson, D.D.

explained. The Word was made flesh, the Son of God lived and suffered and died and rose and ascended; then the doctrines concerning salvation and the attainments of Christian character were presented, based on these facts. Christian doctrine can not be taught apart from the history by which it was introduced into the world.

3. **Life.** The teachings of Christ were not only connected with his life and death and resurrection; they were also explained and illustrated in the lives of his disciples. They were not only announced; they were also experienced. Their meaning unfolded as men adopted them, lived them, and testified of their results. The word spoken *to* men by the Lord became a word spoken *in* men by his Spirit, truth vitalized by its connection with those who revealed it through lives joined to Christ and reaching out to join other men to him.

4. **Growth.** As the doctrine is revealed by one mind, rests on events following one another, is disclosed through human experiences applying and testing it,—we should expect successive stages in its development. The ministry of Christ on earth must be understood before his ministry in heaven and the work of his Spirit can be apprehended. His work and his grace being first known, we can understand from them the motives and rules of conduct of those who followed him. The later parts of the Bible can not be understood without the earlier, but we shall find in the earlier many truths which appear in the later. We should observe this orderly development in teaching others. We are to teach the things concerning Christ first, then of the Kingdom of God established in his disciples; the things concerning the present life, and the past, which prepared the way for his coming,—before we attempt to unfold the unseen conflicts in the Kingdom of God and the final results when present things shall have passed away and all things shall have become new; and these things to come, even to those most clearly informed, will always be less thoroughly understood than those which most concern the past and the present. In the New Testament we find:—

(a) The person of Christ, his manifestation in the flesh, and the words he uttered in the flesh.

(b) The Church, which is his body, and the dispensation of the Spirit; his words translated into human experience, disclosing a life related to heaven and hid with Christ in God. The New Testament is God's instrument to gather out from the world a chosen people, an eternal society, which shall supplant all others and issue into the perfect Kingdom of God.

(c) The consummation of earthly events, the end of the world, the resurrection of the dead, the coming of the Lord, the final judgment, the new creation, and the life everlasting.

In this course of development, for reasons which will be readily seen, the

doctrines of Christ are presented in a somewhat different order, in the later teachings of the New Testament, from that in the Gospels. His person, in its relations to his Kingdom, could not be clearly shown till after his mission on earth was fulfilled. But we are now prepared to study

THE DOCTRINES AS PRESENTED IN THE ACTS AND EPISTLES.

These we arrange under twelve heads, as follows: —

I. **Jesus Christ.** He made the Kingdom of God the keynote of his teaching. The Apostles “ceased not to preach and to teach Jesus Christ” as the keynote of their teaching, yet were leading their hearers on toward the perfect, eternal society over which he is to rule as King. He preached the Kingdom. They preached him as its King. The substance of the teaching of the Apostles was the coming of Christ in the flesh; his holiness, love, and truth; his sacrifice on the cross, his resurrection and ascension, his glorified life in heaven, his presence with, and in, his disciples, his coming and Kingdom.* Col. ii, 3. They told men of their fall by sin; of the gulf fixed between them and their Father, which they had neither the will nor the power to pass over; that the Good Shepherd came to seek and to save them; the Just gave himself for the unjust, rose from the dead, ascended into heaven, intercedes for us, is our righteousness with the Father, will keep us from falling, and receive us into his glory. They presented his person as the originating center of all things and the object for which all things were created (Col. i, 16, 17); his relations with God, as manifesting all the essential glory of the Godhead (Heb. i, 3; Col. ii, 9); his relations with men, as the *author of their salvation* (1 Thess. v, 9, 10; 1 John iv, 14), the *giver of the Holy Spirit* (Acts ii, 33), the *originator of the New Birth* (2 Cor. ii, 17), the *source of the Word of Life* (compare John i, 1, 4 with 1 John i, 1 and v, 20), the *inspircr of every disciple* (Col. iii, 4), the *head of the Church* (Col. i, 18; 1 John v, 12), constantly *caring for, and dwelling in, all his disciples* (Heb. xiii, 5, 6), the *means of access to God* (Eph. ii, 18), the *assurance of resurrection* to all (1 Cor. xv, 20–22), the final *Judge* (2 Cor. v, 10), the everlasting *Ruler of a perfect society, the Kingdom of God.* Rev. xi, 15.

II. **The Way of Salvation.** Jesus Christ himself taught that confidence in himself, repentance for sin, and appropriation of himself as a sacrifice secured salvation. The apostles, after his death and resurrection, greatly enlarge our knowledge of this doctrine.

1. The *need.* All need salvation, for all have sinned. Rom. iii, 23.
2. The *fact.* Salvation is provided through Jesus Christ. Gal. iii, 13; Eph. i, 7.
3. The *grounds.* Salvation is provided for men through Christ's sacrificial

* *Progress of Doctrine*, p. 75.

death on the cross. This was in accordance with the purpose of God. Acts ii, 23. It was on account of men's sins. 1 Peter ii, 24; 1 Cor. xv, 3. It was to open a way by which men might approach to God. Heb. x, 19, 20; 1 Pet. iii, 18. It is the only way by which men can be saved. Acts iv, 12. It is sufficient for all. 1 John ii, 2.

4. The *means*. Salvation is appropriated by *repenting* of sin (Acts iii, 19), *trusting* one's self to Christ (Acts x, 43), and *obeying* him. Faith and obedience go together (1 Peter ii, 7). Whatever any one was before repenting of sin and accepting Christ as Saviour and Lord, as a believer he has access with all other believers to God through Christ. Acts xv, 9.

5. The *results*. The believer is *justified* by the mercy of God through faith in Christ; that is, he is made righteous by the act of God, forgiving his sins and putting him in possession of the righteousness of Christ. Rom. iii, 24; Tit. iii, 7. "We are justified by faith alone, through grace alone (Eph. ii, 8); yet faith remains not alone, but is ever fruitful of good work." * As a result of this justification we have *peace* with God (Rom. v, i) and a *hope* of being partakers of his glory. 1 Peter v, 10. This hope is so strong and rests on such grounds that it is a certainty. Heb. vi, 19, 20.

Salvation, then, is needed by all; is provided for all by the sacrifice of Jesus Christ; is appropriated by those who repent and believe on him, and secures to the believer a righteousness which is the free gift of God, peace with him, and assurance of eternal life.

III. The **Holy Spirit** was declared by Christ to be a person; the giver of supernatural powers to the disciples; the revealer of divine truth to men, representing Christ to believers, and abiding in them.

In the Acts and Epistles these truths are expanded. The Holy Spirit is *bestowed on believers* in Jesus Christ (Acts ii, 33), reveals him to them (1 Cor. xii, 3), appropriates to them the salvation accomplished by him (Tit. iii, 5), tells them that they are children of God (Rom. viii, 16), and why (Rom. viii, 14), teaches them how to pray (Rom. viii, 26), transforms their bodies into holy temples (1 Cor. vi, 19), sets on them the seal of God's promise (Eph. i, 13), and dwells in them as "a higher conscience, a divine guide and monitor."

The Holy Spirit is the *Founder of the Christian Church* (Acts ii, 38, 41), dwells in it (Eph. ii, 22), and bestows the gifts which characterize its members (1 Cor. xii, 3-16). He is the source of all Christian graces (Gal. v, 22), and is especially the inspirer of hope and joy. Acts xiii, 52; 1 Thess i, 6.

IV. The **New Birth**. The apostles taught that the New Birth is a creative act of God by which the subject sees the glory of God in Jesus Christ (2 Cor. iv, 6; Gal. i, 16), and is translated into the Kingdom of Christ. Col. i, 13. It

* Schaff's *History of the Christian Church*, vol. i, p. 536.

is the beginning of a *change which will transform him into the likeness of Christ* from one degree to another by the power of the Holy Spirit. 2 Cor. iii, 18. The forms of expression in the Epistles, describing the change are: "dead in sin" — "spiritual life"; "darkness" — "light in the Lord." Eph. v, 8. This is a divine act (Eph. ii, 8); but we are fully assured that God will perform it upon every one who surrenders himself to God and asks for his grace. Acts xvi, 31.

V. **The Word of Life.** This includes the Law of Love which Christ taught. The apostles applied this law to all the circumstances of daily life of those who live together as Christians in a sinful world. Jesus Christ had declared that the Scriptures of the Old Testament were true and divine (Matt. v, 17, 18; John x, 35); that his own sayings were the words of God (John viii, 28; xii, 49; xiv, 24), and that his apostles should be guided by the Holy Spirit to give his teachings to men. John xiv, 26; xv, 26, 27; xvi, 13. The apostles declared that they had the *mind of Christ* (1 Cor. ii, 16); that they had received the *Spirit of God* that they might know the things of God, and that they taught those things by the direction of the Holy Spirit (1 Cor. ii, 12, 13); that the Word which they taught is not the word of men but the *Word of God*, which works with power in believers. 1 Thess. ii, 13.

They taught that the Word of Life is the *means by which men are made subjects of the New Birth*. 1 Peter i, 23; James i, 18. Faith comes through it. Rom. x, 17. It should dwell richly in all believers. Col. iii, 16. It is *spiritual food* (1 Tim. iv, 16; 1 Peter ii, 2), *equips believers* (2 Tim. iii, 16, 17), and gives *spiritual strength*. 1 John ii, 14. Therefore we must study, feed upon, and use, the Word of God.

VI. **The Life in Christ.** Every one who has become a follower of Christ has a *new principle* of life in him (1 Peter i, 23) of which Christ is the author. John vi, 48. It is *spiritual* in its nature (Rom. viii, 6) and *eternal*. 1 John v, 11, 12. The same Spirit which raised Christ from the dead is now in believers and has given them new motives; will also quicken their bodies, controlled by these new motives. Rom. viii, 9-11. From this point of view every member of the Kingdom of God is regarded in the Epistles. They lift us to a new world of thought. Believers are "in Christ." They share in all that he does and has and is. They died with him, rose with him, live with him, are heirs with him, expect to reign with him. Christ also is in them. Their members are the members of Christ. His Spirit is in them: in all their thoughts, their achievements, impulses, conversation — changing their lives, so that they live in Christ, and Christ in them.* They are commanded to maintain in their bodies the laws of purity, because the Holy Spirit dwells in them.

* *Progress of Doctrine*, p. 182 ff.

1 Cor. vi, 19; 1 John iii, 3. God commands them, since they have begun the new life in the risen Christ, to live according to it; to think about and reach after the life where Christ appears in glory. Col. iii, 1, 4.

VII. **The Church of Christ** is an *organization of those who live the new life in Christ*: united to him, its life and guide. Rom. xii, 4, 5; 1 Cor. xii, 12, 27. This organization is *destined to gather into itself all believers in Christ* (Eph. i, 10), both in earth and in heaven. Heb. xii, 22-24. [See Lesson IX.]

VIII. **Providence.** Christ taught that God our Father loves and cares for his children constantly and that we should trust him with childlike confidence and affection. The apostles taught that God's purpose in creation was to give the *richest treasures* in the universe *to those who are renewed* into the image of Christ (2 Cor. iv, 14, 15; 1 Cor. iii, 21-23); that *all things*, under the guidance of God, *are working together for the good of those that love him* (Rom. viii, 28); that the power which raised Christ from the dead is working to bless those who believe in him (Eph. i, 18-23), and that *all things exist* for the use of the children of God and *to bring them to perfection*. 1 Cor. iii, 21-23; 2 Cor. iv, 15.

IX. **Prayer.** The apostles laid emphasis on what Christ taught concerning prayer, especially that it should be offered in the name and spirit of Christ and that *access to God is by the sacrifice of Christ* for our sins (Heb. x, 19-22); that we should *always be in the spirit of prayer* (Eph. vi, 18; 1 Thess. v, 17), and that *it has power with God*. James v, 16.

X. **The Resurrection.** Christ taught his disciples that he would rise from the dead and would raise others. The apostles testify to the fact that he has risen. This is their chief business. Acts i, 22; iv, 33; Rom. i, 4. On the resurrection of Christ the hope of believers is based. He had taught them that because he lived they should live also. The apostles proclaimed that *Christ in believers is the hope of glory*. 2 Cor. iv, 14; Col. i, 27; 1 Peter i, 3-5. Because Jesus rose from the dead, all shall rise. 1 Cor. xv, 22; Rom. v, 17. The *body* which the risen believer will receive is *spiritual* (1 Cor. xv, 42-44) and *eternal*. 2 Cor. v, 1. This is the one hope of believers, their *great motive to obedience and service*. 1 Cor. xv, 58; Phil. iii, 10, 11.

XI. **The Final Judgment.** Christ taught that there is a present judgment, also a future judgment at a definite time, and that he himself would be the Judge. The apostles especially emphasized the last two points. They declared that God had appointed the Day of Judgment. They urged this fact as a motive for repentance. Acts xvii, 31; Rom. ii, 16.

They announced that *Christ* would be the *Judge*; that his appointment to this office was assured by his resurrection from the dead. Acts xvii, 31. *All*

mankind, both living and dead, *must appear before him* to be judged. Rom. xiv, 10; 2 Tim. iv, 1. The *basis of judgment* will be the *works* which those who are to be judged have done *in their earthly life*. 2 Cor. v, 10. *Each one shall be judged by himself* and for his own acts. Rom. xiv, 12. But the *works of each person are recorded* for review in that day (Rev. xx, 11-13), and *each one will testify exactly according to the facts*. 1 Cor. iii, 13. At this final judgment great physical changes will take place in the universe. 2 Peter iii, 7-13. Those who have done evil are now condemned, but the sentence of condemnation will then be formally pronounced and the punishment inflicted. Jude vi; 2 Peter iii, 4-9.

But while those who have done evil will receive sentence of condemnation, those who have done good will receive reward. Rom. ii, 5-11.

At that day judgment will be passed on all men, whether or not they have heard the gospel. Rom. ii, 12, 16. But the judgment pronounced on them will be according to their light. Those who have not known the law will be judged according to their obedience to their own consciences. Rom. ii, 14, 15. Those who have known the law can not be justified by it because they have discovered their sins by their knowledge of it. Rom. iii, 19, 20. But those who, acknowledging themselves guilty, have accepted Christ as their Saviour and Lord are already free from condemnation. Rom. viii, 1-4. They are justified through their confidence in Jesus Christ, whom God has set forth to be a propitiation for sin. Rom. iii, 25 and v, 1; 2 Cor. v, 21. In the Day of Judgment all who have surrendered their lives to him and his service will receive a glorious reward. 2 Tim. iv, 8.

The *consequences* of the Day of Judgment *to those who are accepted as righteous* are declared to be *everlasting blessedness*. This will consist in a likeness to Christ (1 John iii, 2), sharing his glorious inheritance (Rom. viii, 17, 18), the riches of which can not be here expressed because we have never seen nor heard any thing to which we could compare them. 1 Cor. ii, 9. But we have hints of them in the promises that the redeemed shall receive crowns of glory (1 Peter v, 4), shall sit with Christ on his throne, and shall abide forever as citizens of the New Jerusalem, the City of God. Rev. iii, 12.

The *consequences* of the Day of Judgment *to the wicked* were declared to be both the *natural* consequences of sin, in destroying the capacity for holy enjoyment, and the *positive retribution* inflicted by Christ. [See Lesson VII.] He also described the condition of both righteous and wicked, following the judgment, to be eternal. Matt. xxv, 46 R. V. To this teaching of the future condition of the wicked, the apostles added little. They declared that the punishment inflicted would be everlasting banishment from Christ's presence (2 Thess. i, 9), and repeated the imagery of woe which Jesus himself

had used. Compare Matt. xxv, 41 and Mark ix, 43, 44 with Rev. xx, 15 and xxi, 8. The radiance from heaven shone constantly through their thoughts, but over the darkness of hell they left the veil unlifted.

XII. The **City of God**. Beyond this present life the apostles point to a consummation of the Kingdom of God which is here begun. Into this the Church of Christ will emerge in perfect beauty. Eph. v, 27. Its joys are spiritual (Rom. xiv, 17), suited to its inhabitants. 1 Cor. xv, 50. The children of God now hold a sure title to a residence in it, but its glories are not yet manifest to them. 1 John iii, 2. But the new paradise far surpasses the old. Rev. ii, 7; xxii, 2-5. The New Jerusalem is the everlasting abiding-place of the saints (Rev. iii, 12), and its glory is the glory of him who was slain to redeem us, who will forever rule over it in love. Rev. xxi, 22, 23. Blessed beyond expression will they be who enter into it (Rev. xxii, 14); and noble, like the Son of God himself, are they who lead others within its gates. James v, 19, 20. To make him known as the everlasting King of the City of God, who has purchased by his blood all who enter it, is the highest privilege that can be given to men: "*Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.*" Col. i, 28.

BLACKBOARD OUTLINE.

PROG. DOCT.

I. Stages. 1. Gos. — Man. Ch. 2. Acts. — Pr. Ch. 3. Ep. — Life Ch.:
f. m. s.:

Rom.: jus. n. n. ef.

Cor.: div. au. — cl. m. sub. — dir. l. ch.

Gal.: gos. g. sp. fr.

Ep. Ph. Col.: et. pur. G. — id. per. ch.

Th.: ho. as. com. Ch.

Tim. Ti. Ph.: sp. pr. wo. min.; dut. ch.

Heb.: rel. bet. O. and N. Cov.

Jam.: ncs. ri. con.

Pet.: ho. — ful. pr.

Jo.: Love.

Ju.: Con. f. del. sa.

Rev.: res. con. wo. Ch.

II. Prin. 1. U. 2. R. 3. L. 4. Gr: per. Ch. — ch. — con.

DOCTRS. 1. J. Ch.: au. sal. — giv. H. S. — or. N. B. — so. Wo. I. — ins.
dis. — he. ch. — car. dw. dis. — me. ac. G. — as. res. —
Jud. — Rul. — K. G.

2. W. S.: n. f. gr. me. res.

3. H. S.: bes. bel. — fo. ch.

4. N. B.: cha. trans. Ch.

5. W. L.: mind Ch. — Spr. G. — Wo. G.: me. sub. N. B. — sp.
f. — eq. bel. — spr. str.

6. L. Ch.: new pr. — spr. — etr.

7. Ch. Chr.: org. n. l. Chr.: des. g. all bel.

8. Prov.: r. tr. ren. — all th. g. — all th. br. per.

9. Pr.: ac. G. sac. Chr. — al. sp. pr. — po. G.

10. Res.: Chr. bel. ho. gl. — bo. spr. et. — mot. ob. ser.

11. Fi. Jud.: Chr. J. — all ap. — ba. wo. ea. l. — ea. hst. — wo.
rec. — ea. ac. f. — cons. ri. ev. bl.: cons. wi. nat. ret.

12. C. G.

QUESTIONS FOR EXAMINATION.

What are the three stages in the New Testament in making known the doctrines of the gospel?

How is the method of teaching in the Epistles contrasted with that of the Prophets?

What is the substance of apostolic teaching in addition to the teaching of Christ in the gospels?

Give the subjects of each of the Epistles and of the Book of Revelation.

Mention the four principles which characterize the progress of doctrine.

In what way are we to observe these principles in teaching others?

Mention the three subjects of the New Testament in their order.

Name the twelve doctrines taught in the Acts and Epistles.

How did the chief theme of the apostles' teaching differ from that of Christ's teaching?

How did the apostles present the person of Christ?

What five things did they teach concerning the Way of Salvation?

What is the work of the Holy Spirit in believers?

What is his work in the Church?

How did the apostles characterize the New Birth?

How did they apply the Law of Love?

How did they describe the Word of Life?

What did they declare to be the believer's relation to Christ?

What did they teach concerning the Church of Christ?

What warrant did they give for believing in God's care of his disciples?

What did the apostles teach concerning prayer?

On what did they base the hope of believers?

What did they teach concerning the final judgment of each human soul?

How are transgressors of the law justified before God?

What will be the consequences of the Day of Judgment to those who are accepted as righteous?

What to the wicked?

What is the final and permanent organization presented in the New Testament as the consummation of all things?

What is the great business of the Sunday-school teacher?

